

PSYCHO-ANALYSIS AND EVERYMAN

UNIVERSITY OF TORONTO

3 1761 00055493 1

D. N. BARBOUR

PSYCHO-ANALYSIS & EVERYMAN

PSYCHO-ANALYSIS AND EVERYMAN

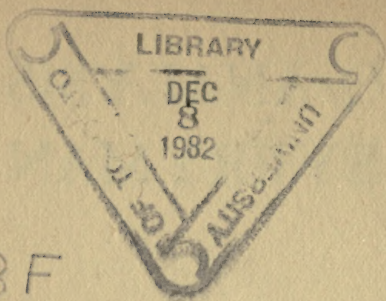
BY

D. N. BARBOUR



LONDON : GEORGE ALLEN & UNWIN LTD.
RUSKIN HOUSE, 40 MUSEUM STREET, W.C. 1

BF
B234p



BF

173

B27

~~645587~~

First published in 1923

53208

20-11-33

WITHDRAWN FROM VICTORIA
UNIVERSITY LIBRARY

(All rights reserved)

Printed in Great Britain by

UNWIN BROTHERS, LIMITED, THE GRESHAM PRESS LONDON AND WOKING

"... in a living being, especially in a nice
Englishman, what is latent is the chief thing."

GEORGE SANTAYANA, *The Psyche*.

FOREWORD

It is my firm conviction that there can be no health in our civilization or stability in our institutions until the mass of educated mankind and womankind are come to some sort of agreement on fundamental matters. For the pre-Renaissance Christian world these ultimate matters were settled by reference to the " Mosaic " Legislation, modified by the principles laid down by Saint Paul, and subject to the tacit understanding that the decisions must be in some way reconcilable with the teachings of the Jesus of the Gospels. The apparent value of this latter provision is, however, much modified by the fact that his maxims are often couched in such general terms as to lend themselves in practice to many conflicting interpretations.

At the Renaissance, the views of mankind were much modified by the rediscovery of the pagan philosophies—particularly that of Plato. During the last three hundred years the steady increase in our knowledge of the material universe has made belief

8 PSYCHO-ANALYSIS AND EVERYMAN

in the old cosmogony progressively more difficult, and correspondingly discredited the systems based upon it.

Adam, and Eve, and Noah, and the Devil, and Original Sin, and Heaven, and Hell are, for the modern man, little more than picturesque but improbable Ghosts.

In the last thirty years, as the result of the investigations of Freud, a mass of new knowledge has been acquired concerning the working of the human soul, and a line of research indicated which we may confidently expect to lead to even greater discoveries.

It is the object of this book to present to the educated public, in clear language, the more important facts which these researches have already definitely established.

With remoter possibilities and interesting speculations I have not concerned myself; except in the case of the introduction to the interpretation of dreams, which can hardly be undertaken without some sort of provisional, but not question-proof, hypothesis, and in the consideration of the origin of the incest-barrier.

In speaking clearly on these subjects, I know that I am liable to shock the feelings of people for whom I have great respect, and to attract to myself disagreeable personal criticism. These two reasons might have been sufficient to deter me, were they

not more than counterbalanced by the desire to save the coming generation from some of the needless suffering which was inflicted upon this generation by the ignorance and prejudices of those who were responsible for its upbringing. Where the interests of the young are concerned, it seems to me that we ought to overcome, as far as circumstances permit, our natural desire not to shock those whose good opinion we esteem ; and to disregard, as far as we can, the possible unfortunate consequences which our personal reputation may suffer if we say frankly what we think.

Every man must judge for himself, from his own experience, what is truly and what is falsely written ; and for his judgement be ultimately responsible to his own conscience alone.

CONTENTS

	PAGE
FOREWORD	7
CHAPTER	
I. INTRODUCTORY	13
II. THE THEORY	17
III. TECHNIQUE. ASSOCIATIONS. ERRORS	27
IV. DREAMS	32
V. THE SHIP AND ISLAND DREAM . .	52
VI. NORMAL DEVELOPMENT	62
VII. MISUNDERSTANDINGS OF THE NORMAL SEX LIFE	73
VIII. CHILD AND PARENT. ŒDIPUS - COM- PLEX. FIXATIONS	81
IX. PERVERSION	92
X. THE HOMOSEXUAL DISPOSITION . .	101
XI. THE HOMOSEXUAL "PROBLEM" . .	108
XII. FREUD, JUNG, AND ADLER . . .	120

12 PSYCHO-ANALYSIS AND EVERYMAN

CHAPTER	PAGE
XIII. MAN AND WOMAN ; THE UNCONSCIOUS ; THE REASON	130
XIV. RELIGIOUS SYMBOLISM	140
XV. CONCLUSION	152

APPENDIX—

I. " DANGEROUS AGES "	157
2. THE LIBIDO	170
3. THE HOLY GHOST	172
BIBLIOGRAPHY	185
INDEX	189

PSYCHO-ANALYSIS AND EVERYMAN

CHAPTER I

INTRODUCTORY

SOME quarter of a century ago, in the effort to heal certain mental troubles, a curative method was evolved to which was given the name "Psycho-analysis."

The development of this method and its employment were for some ten years the work of one man alone, in the face of hostile indifference or active ridicule. This man is Dr. Sigmund Freud, a Viennese doctor ; by race a Jew.

Were the applications of psycho-analysis confined to extreme cases of mental disease, the educated layman, for whom this book is intended, might well ask why he should concern himself with a difficult, and, by popular report, somewhat unpleasant, branch of medical science.

On the contrary, psycho-analysis affects by implication our whole conception of Life, our ideas of right and wrong, our morals, our religion, the education of our children ; and under the clear

14 PSYCHO-ANALYSIS AND EVERYMAN

light which it throws upon some of our most esteemed prejudices and institutions these are seen to be in need of drastic overhauling.

If this statement in any way represents the truth, what shall we expect to be the attitude of the scientific, religious, and lay worlds, towards this teaching ?

Shall we not expect to find, at first, an effort to ignore something so unsettling to accepted beliefs and institutions, an airy dismissal thereof ? At the same time, there will be genuine searchers, truth-seekers with open minds, who, finding something that promises a deeper insight into life and nature, accept it gratefully, examine it carefully, sort the true from the false, follow the new indications, and explore the new territory.

These two classes of people, though from opposite motives, will neither of them call ostentatiously upon the attention of the general public.

But as time passes and the knowledge begins to spread, a quite different situation arises.

Those whose prejudices are disturbed can no longer pretend to ignore ; they resort instead to denunciations, abuse, and calumny. At the same time, every crank and quack seizes upon the new doctrines and misunderstands them into an argument for his own hobby ; while weak-minded enthusiasts elevate it into a sort of religion, a panacea for every evil under the sun. The subject becomes the theme for non-committal (but gently warning) little articles in the *Daily Mail*, and plays the part of a highly spiced delicacy at fashionable tea parties.

The same sort of thing has often occurred before with the publication of discoveries unsettling to existing beliefs ; but psycho-analysis is so intensely personal, and inevitably entails such succulent indiscretions, that the stimulation is more delicious and the abuse more personal and unmeasured.

There appeared for instance, not long ago, in a monthly review of high standing, where we are entitled to expect the courtesy customary amongst educated persons, a violent article side by side with a moderate and reasoned discussion on the same subject from another pen. The writer in question employed this sort of phrase, "this lascivious farrago of libidinous nonsense," and concentrated his forces in an attempt to besmirch the character of Freud, using the material which the latter has, with rare self-sacrifice and frankness, chosen from his own life to illustrate his theories. In so doing, Freud was not revealing a nature more debased or more occupied with self or sex than that of other men, but a nature more honest and more courageous.

The analyst knows, however, too well the meaning of such violent language to blame the author in question. He knows that a person who in such a case or, indeed, in any case, substitutes abuse for argument is a person desperately unhappy in his own mind, desperately anxious to drown his own doubts. In general, we may say that where any person becomes unduly excited or abusive over a subject, it is because he is in some way feeling his opponent's point of view as a personal attack, or, at least, as it affects some personal problem, and

is putting into practice the well-known military adage that the best defence is—attack.

Nor have opponents hesitated to endeavour to raise prejudice against psycho-analysis on the grounds that its founder is, by race, a Jew. Not that one wishes to minimize the marked individuality of the Jewish mind, or to underrate the effects of the undoubted antipathy of Christian towards Jew, whether it be instinctive or acquired; but the fact that you or I have an illogical dislike of the race to which the propounder of a new hypothesis belongs, does not entitle us to dismiss that hypothesis off-hand, without such testing of it and putting to the proof as it is customary to give to theories for which there is claimed by responsible persons to be overwhelmingly strong experimental evidence.

CHAPTER II

THE THEORY

WHAT, then, is the essence of this science which is alleged to have such far-reaching implications?

Freud discovered, about 1892, that many cases of hysteria (cases, that is, of people who suffered from clearly defined symptoms, were definitely ill, without any discoverable physical cause) had their origin in the failure of the patient to adapt himself psychologically to some situation which had arisen for him, perhaps years before. Lacking the knowledge or skill or courage to face some psychological problem, the patient had, to all outward appearances and as far as he himself knew, just ignored the matter, and long since forgotten it. Yet analysis revealed quite clearly that the problem was not really forgotten; that it was all the time lying dormant in the depths of the mind or even continuing to grow there until, by its own increase or by the force of new external circumstances, it suddenly made its presence manifest in the symptoms of the hysterical illness.

Since the problem had clearly not been simply "forgotten" all this time, it was necessary to suppose that it had been relegated to the Sub-conscious or Unconscious Mind—that part of the

18 PSYCHO-ANALYSIS AND EVERYMAN

mind where are regulated all those processes which we perform without conscious control ; for instance, our digestion, our dreaming, our falling-in-love. All these functions proceed without the least conscious effort, yet they are undoubtedly carried on with a skill equal, or superior, to that which we manifest in our conscious operations.

Freud therefore ceased to say that such a problem had been forgotten ; he said instead that it had been " repressed "—by which he meant that it had been ignored by the conscious mind, that it had been thrust, if not purposefully at any rate half on purpose, into the Unconscious Mind.

Now if the original disturbance is not too great, and the subsequent conditions are favourable, the individual who has failed to find the solution to his problem, and so repressed it, may continue to live contentedly, and apparently still be able to order his conduct freely by the light of reason. But the problem is all the time there, even if it is sleeping, ready to act as an irritant ; and when something in life touches too close, it awakes to sudden activity, and he who was otherwise so reasonable will unexpectedly behave illogically, as it seems, and unreasonably. At some question which others discuss impartially and calmly, he displays sudden emotion and perhaps violence, out of all proportion to what the occasion warrants. And when two people, each with a repressed problem, meet, then there is a first-rate opportunity for wrangling and for mutual agreement in nothing but the other's unreasonableness.

When, however, the original problem was of great importance and the conditions later are such as to make a solution urgent, then we get a state of affairs where the patient—as we may now say—is quite incapable of adapting himself to life, finds his work unsatisfactory, quarrels with his best friends, may develop unreasoning fears (e.g. of a crowd, or of being alone), may seek unusual forms of sexual satisfaction, or, where he resolutely continues the process of repression, may suddenly be led by an overwhelmingly strong “impulse from the Unconscious” to commit some absurd and possibly illegal action (in an extreme case even murder) which will involve him in the greatest difficulties, and the motives for which no one will be at a greater loss than himself to understand.

It was ascertained that by talking to the patient, with the aid of a particular technique, the doctor could, slowly and with difficulty, find out the original problem which was the constant factor behind the innumerable changing forms in which the patient's unreasonableness was manifested (one remembers the legend of Proteus); and that the thorough discussion that thus took place and the realization of the starting-point—often something in childhood, some childish dilemma which presents no difficulty to the grown-up—enabled the patient to make, at last, the adaptations necessary to ensure him a happy and successful life, and to disperse once and for all the morbid symptoms. This thorough and frank discussion, which leads to the discovery by the doctor of

20 PSYCHO-ANALYSIS AND EVERYMAN

the real nature of the illness, and to the clearing up of the patient's misunderstanding and difficulties, is called a Psycho-Analysis,¹ and the doctor who carries it through a Psycho-analyst. It has been said that this process is really a giving of "suggestions" by the analyst to the patient. So it is. So is all education. When we teach a child geography, we suggest to it that London is in England and Paris in France. If the child has confidence in us, and the information fits in with its general knowledge, it accepts the suggestion. Thereby we have helped it, for instance, to find the way from London to Paris. If, however, we tell it that Paris is the capital of Germany it will probably, sooner or later, lose confidence in us and reject our suggestion. So with analyst and patient; if the analyst has knowledge the patient accepts his suggestions, and is enabled thereby to achieve his ends (get rid of the illness); if the analyst does not understand the case, and gives wrong suggestions, the patient will lose confidence and reject the suggestions. The patient is "at the mercy of the analyst" in the same sense, as much and as little, as every pupil is at the mercy of his teacher, every patient at the mercy of his doctor.

I said above that the process is slow and difficult. It is slow and difficult because of the "Resistance" which the patient opposes to it. As the trouble has arisen from his denying his problem, by re-

¹ It is a sort of re-education. A friend described the experience of being analysed to me by saying that "it felt as if innumerable doors that had been shut were opened within my mind."

power of
questioning

pressing it out of consciousness, he naturally refuses even more strongly to admit the truth to another—to the analyst. This “Resistance” is a very real and very remarkable fact. It appears in innumerable forms, sometimes in the suppression of material information, sometimes in the employment of intellectual arguments against psycho-analysis in general, and not infrequently in the bringing of the basest and most ungrounded insinuations against the character and motives of the analyst.

This Resistance can, however, be overcome with the aid of the patient’s desire for health, and of the confidence and trust which the analyst’s personal character and technical knowledge inspire. These elements and others are combined in the curious phenomenon known as “Transference.”

The patient who is troubled with repression reacts, as we have heard already, with excessive emotions to anybody or thing which touches on his unconscious problem; in mild cases with unreasonable like or dislike; in more severe cases with violent admiration or murderous hatred.

The emotions which certain ideas or objects arouse in the mind of an individual are known as “affects.” During an analysis it has been found that all these affects are withdrawn from the persons or ideas or objects with which they were formerly connected and concentrated on the person of the analyst. As the analysis proceeds these excessive emotions disappear altogether—the patient is at last left free, and is enabled to regard all the world, including the analyst, objectively

22 PSYCHO-ANALYSIS AND EVERYMAN

and dispassionately. Meanwhile, as may be supposed, the personal relations of analyst and patient have been, to say the least of it, peculiar. If the analyst is a young man and the patient a girl, all the signs of violent love may be manifested—from an idealized Platonic affection to a downright shameless pleading for physical intercourse, alternating with an unreasonable and violent hate.

*read
as to
with
too
emotional*

With different conditions of age and sex different manifestations appear, but all equally unreasonable, and all showing the same oscillation in varying degrees between love and hate. It is no uncommon thing for an analyst to find himself called "Saviour" or "Devil," or both alternately.

Often enough people show the first signs of this attitude even on meeting an analyst in society. They start by announcing that of course they regard psycho-analysis as the greatest nonsense in the world; then endeavour to get the analyst to talk about it for as long as he cares to, and finally end with the polite assurance that they are not in the least interested and don't believe a word of it. Of course, such people's praise or blame is equally valueless. Whatever appearance of intellectual objections they may assume in order to justify their behaviour, it has really been determined exclusively by reactions over which they have not the slightest control, arising from the emotions connected with some repressed idea.

As the result of many analyses, Freud found that, in general, these illnesses arise from a conflict between two desires within the psyche, one of

which is in the conscious mind, the other in the unconscious. Moreover, that there was invariably in the original problem a Sexual Element, which was one of the determining factors of the whole illness. The meaning to be given to the word Sexual in this connection will be discussed later. It includes not only physical elements, but a wide range of emotional and affectional phenomena. K

The above arrangement of the essential conceptions of Freudian analysis has been chosen for the sake of simplicity in presentation of a complicated theory. Historically, it was developed thus. Cures were effected (the first one "accidentally"). The phenomena now known as "Resistance" and "Transference" were encountered, defined, and named. The sexual element was discovered to be always an essential in the original problem. To explain these *experimentally established facts*, the existence of the Unconscious was postulated and the theory of Repressions deduced.

Subsequently a great mass of evidence from rather different sources was accumulated which corroborates the theory of the Unconscious, and which is inexplicable without some such theory.

There is one other general conception of the first importance which will be found mentioned in all psycho-analytic books—the conception intended to be conveyed by the name "libido." The existence of the "libido," it is true, cannot be demonstrated by the clear proofs which are available to convince us of the reality of the "unconscious mind" or of the phenomena of

24 PSYCHO-ANALYSIS AND EVERYMAN

“transference ;” nevertheless it is of the greatest use to get as accurate an idea as possible of this conception, as it enables us to show the connection between many different-seeming phenomena and enormously simplifies psychological discussion.

The “Libido” is thought of as a sort of psychic-energy, a greater or less store of which we all bring with us into the world and the amount of which we can neither increase nor decrease. Freud describes Libido as analogous to hunger, and defines it as “the force by means of which the sexual instinct achieves expression.” In this book I shall use the term “sex-libido” for this more limited conception and the term “libido” for the force by means of which the totality of the instincts, i.e. the personality as a whole, achieves expression.

The man who is born with a great store of libido will be full of energy, keenness, interest in life ; he that is born with little will be vacillating, weak, easily bored. The word “libido” is the Latin noun corresponding to the verb “libet” —it pleases ; and means desire, interest, urgent desire, and sometimes libidinous desire in the modern English sense. Jung quotes Sallust as saying “*magisque in decoris armis et militaribus equis quam in scortis et coviviis libidinem habebant.*” (“They took delight in honourable arms and horses of war rather than in debauches and feasts.”) A man may be said to “have libido” for something when he shows a warm human interest in it, an emotional interest as opposed to a purely intellectual interest.¹

¹ As the basis of all, however abstract, intellectual interest we must suppose a more fundamental emotional interest.

Thus, for instance, we say of the baby, in that early stage of development where its great delight is to roll over and pull its toes and suck its thumbs, that its libido is directed entirely upon itself, not turned to the outer world at all. Later it bends all its interest towards the parents, and the libido is manifested as love of and trust in the mother and father (or, if they are unkind or misunderstanding, as fear and hate); as the child grows older the libido should be withdrawn again from the parents and directed towards school affairs and "growing up"; later towards the exploring of affectionate friendships and the finding of a life-mate; and, in man, especially towards his chosen work; in woman, especially towards her home and children.

Finally, in old age the libido is withdrawn again from the outer world, so that death can take the old quietly, without a violent wrench.

All normal people, moreover, at certain stages of life, withdraw the libido to a great extent from the outer world, and direct it into the inner world of consciousness. This appears to be a sort of preparation of the psyche for a new and difficult adjustment to life, and will occur at any period where a new psychological adaptation is required, e.g. before marriage. The most easily observed example of this process is the tendency to dreamy meditation and introspection of young people at the age of puberty.

If now, at any time, some problem remains unsolved or some adaptation to life is not fully made, the libido does not make these changes

satisfactorily, and may even be divided against itself in the battle of two parts of the psyche against one another. In all such cases the personality will suffer, and loss of interest, dissatisfaction, desire to remain too long at one stage or age, and, in extreme cases, definite illness (nervous breakdown) will result. Analysis may, from this point of view, be regarded as a setting free of the libido, a putting of it at the disposition of its owner, a making of it again available for the business of life.

By disposition a man will be adapted for some particular type of life and work and not suited for another. Within these limits, he should be master of his libido, able to withdraw it from what is unsuitable and to direct it whither his reason tells him it is suitable to direct it. If he can achieve this he will (providing that the physical conditions are tolerable) be useful, contented, happy, well disposed; where this is not achieved, where the libido is misdirected, fighting itself, or bottled up, he will be useless, discontented, unhappy, evilly disposed.

In the former case he will dwell with pleasure on the thought of a beneficent God, or a pleasant stream fertilizing a valley and turning the mill that makes the bread; in the latter case he will brood upon the image of an angry and jealous Jehovah, perhaps dream of a hairy monstrous animal chasing him, or of a destructive mountain torrent. But this is to go too fast; we will return to the libido in a later chapter.

CHAPTER III

TECHNIQUE. ASSOCIATIONS. ERRORS

THE reader at this point will probably ask how it can be possible, just by talking to somebody, to get them to reveal those mental processes of which they are not themselves aware. The answer to this question is that, just as when we wish to ascertain what is passing in the conscious mind we examine the conscious acts and words, so, when we wish to find out what is passing in the unconscious mind, we must examine the actions and words which are produced without conscious control.

But are there such actions? you ask. Most certainly there are; in the case of the man who is ill there are his symptoms; and with all of us there are "oddities," unusual habits, slips of the tongue or pen, losing of possessions, forgetting of familiar names or of an appointment. All such actions have been determined by the unconscious mind, and can therefore give us an indication of what is passing therein.

A very simple expedient enables us to find the real motivation of these actions. We ask the person whose unconscious motives for some slip

28 PSYCHO-ANALYSIS AND EVERYMAN

are to be discovered *to* SUPPRESS FOR A MOMENT HIS CRITICAL FUNCTIONS, *to think of the episode concerned, and to tell us whatever ideas or pictures come into his head apropos of the subject*—SUPPRESSING NOTHING WHATEVER AS BEING TOO TRIVIAL OR AS IRRELEVANT OR AS “INDECENT.”

Plentiful examples of solutions of slips are to be found in psycho-analytic literature; here I will give four; one borrowed from another writer, three taken from my own experience. If the reader wishes more he can analyse some of his own and his friends' by the aid of the above rule.

(1) A doctor on returning to his room in hospital finds that he has for the first time in his recollection left the light on during his absence.

Analysis.—It was during his duty hours that he had left the room. i.e. he had no business to go out. Further, the Director of the hospital was in the habit of passing along the street below his window about that hour, might have noticed the absence of light, and so ascertained his subordinate's absence.

Hence his unconscious mind, to prevent discovery, conveniently takes the slightly dishonourable protective measure before which his conscious mind might have shrunk. We may notice here the egoistic and completely non-moral nature of the unconscious.

(2) I am writing to refuse an invitation to tea. On reading the letter through I find that I have written, “I am so sorry that I am again able to

accept your invitation to tea," instead of "again unable to."

Analysis.—I had a little while before received an invitation to tea with the same people. On that occasion, as on this, I could quite well have accepted. On that occasion, as on this, my real annoyance was that I was free to accept the invitation and, not intending to, must demean myself by an untrue statement. My "slip" simply blurted out the truth.

In this case the Unconscious is, clearly, that part of the mind which I have deliberately denied for the moment in order to achieve a particular aim; viz. to write a polite apology for not going to tea. This is significant and of general application. *The Unconscious is no separate or distinct entity; it is simply the whole of our "conscious" (psyche) as opposed to that limited portion of it of which we are at the moment aware and with which we are consciously working for some intellectually conceived and apprehended purpose.*

(3) I am in Warsaw and see an advertisement of the next day's performance at the Opera. The name of the opera is in Polish and the translation is unknown to me, but from the name of the composer I feel sure it is an opera which is well known to me and of which I am very fond; for some reason I cannot remember the name. Later, with an effort, I recall it; it is "Tiefland."

Analysis.—"Tiefland" is the German translation of "Tierra Baja." Tierra Baja is the name of the foothills on the Barcelona side of the Pyrenees

30 PSYCHO-ANALYSIS AND EVERYMAN

That reminds me that I once made an exceedingly long, hot, and unpleasant train journey from Barcelona to Madrid. Which, in its turn, reminds me that the next day I am intending to make the equally long, hot, and potentially unpleasant journey from Warsaw to Vienna.

Here I am in a position where my enjoyment may be spoiled by the thought of the morrow's journey. The apparently innocent opera might, especially in connection with the coming day, provoke unpleasant associations; therefore my egoistic self carefully keeps the name out of consciousness.

(3) I am discussing analysis with a friend. He mentions that in his thoughts of home it is always the landscape which interests him most. His father had been a landscape painter. This fits in with my previous idea of him; that he is still living, psychologically speaking, in his childhood home, and looking at the landscape (i.e. life) from a distance. I do not wish to force my point of view on him or appear in any way to condemn. I start to say that such an attitude might mean that he inclined to regard life as it were from a distance. To my astonishment he replies, "I don't see why you should say 'you were *afraid*' it means that. Why shouldn't one regard life at a distance?" "Did I say 'afraid'?" I ask. "Yes, certainly." Now I had particularly intended to avoid saying "afraid," and was so certain that I had not done so that I could have sworn to it in a Court of Law with perfect conviction. But

having, as an analyst, observed again and again how confidently people deny their words or actions when they realize the unwelcome implication, and realizing that in this case "afraid" really did express my feelings, I knew that in all probability I had, directly against my intention, said so.

In this case my impatience overbore the careful circumlocutions which my reason had devised to avoid rousing my friend's resistance.

As these few examples show, there is a great deal to be learned from the most trivial-seeming slips, and a great deal of evidence to be found there to justify us in using the word "unconscious" to describe the source of those of our actions for which we have no conscious motives.

But there is another manifestation of our unconscious which affords us the best of opportunities for learning what is going on in our inner consciousness—the study of which is called by Freud "the Royal Road to a knowledge of the Unconscious." I mean our Dreams.

In the scenes which come nightly to many of us, and sometimes at any rate to all of us, we have psychic manifestations entirely independent of our conscious control; and, by the use of the Association method, by discussing with the dreamer his dream and every idea it suggests to him, *allowing him to suppress nothing as trivial, or irrelevant, or indecent*, the meaning of these often fantastic-seeming creations can be disclosed and our innermost thoughts revealed.

CHAPTER IV

DREAMS

THE Dream, then, is a psychic process. It is no more and no less dependent on physical stimuli than waking psychic processes. It is true that if our feet become uncovered during the night we may dream of a visit to the North Pole, just as if, in the daytime, we hear a loud backfire from a motor beside us, we may start thinking of our wartime experiences; but in neither case would it be correct to say that our thoughts or dreams were "simply automatic and meaningless reactions to 'merely' physical stimuli."

If a loud noise brings thoughts of war to the minds of this generation, it does so for an excellent reason. Similarly, if, when our feet are cold, we dream of visiting the North Pole, there must be some excellent psychological reason for our doing so. The physical stimulus no doubt played its part in deciding us to dream that particular dream at that particular moment; but only because the idea expressed in it was already "hanging about," so to speak, in our mind, waiting to get into consciousness at the first opportunity.

Dreams are simply a kind of thinking; though

they are clearly a different kind of thinking to that of the daytime. Our waking thought is carried on in abstract ideas and logical sequences, and is given unity by being kept "to the point" by the conscious effort of the mind. When we are asleep we do not consciously direct our thoughts in any one direction; we do not think in abstract ideas, and the sequence is not logical. The thoughts appear as a succession of pictures, or less frequently as phrases, or sensations of touch, taste, or smell. These pictures and sensations are accompanied by emotions, feelings of pleasure, pain, joy, sorrow, surprise, fear and so forth. We have, in fact, discarded the method of consciously directed, abstract thought, which we only acquired laboriously and in long ages, and reverted to the methods of thinking of our remote ancestors; a succession of images and emotions whose unity consists, not in the deliberate limiting to one idea or problem, but in their common source in the instinctive reaction of the purely egotistic psyche to the material facts of the external world.

Hence there are in dreams numerous analogies to the thoughts of children (who recapitulate in many ways the youthful stage of the race) and of savage peoples. We may say that the thoughts of children and savages are pictures, charged with the emotions coming from the contact between their primitive desires and material reality; or, equally well, that dreams are the thoughts of the primitive man or child in all of us from whom our civilized nature has proceeded, and who dominates again when the Conscious Principle,

tired of effort, ceases for a time to function actively.

The difficulty we have in understanding dreams comes from three chief causes.

(1) That we have for thousands of years been learning to think logically and in the abstract ; now, from this point of view, the primitive or dream method of thinking is dangerous and misleading. Educators have consequently, in the course of centuries and centuries, so emphasized and praised abstract thinking, and condemned the older form, that mankind came first to despise and reject it, and finally to regard it as incomprehensible folly.

But Professor Max Müller, speaking of the origin of language, says : " For this is one of the secrets of onomatopoesis, or name-poetry, that each name should express, not the most important or specific quality, but that which strikes our fancy, and seems most useful for the purpose of making other people understand what we mean. If we adapted the language of Locke, we should say that men were guided by *wit* rather than by *judgment*, in the formation of names. Wit, he says, lies most in the assemblage of ideas, and putting these together with quickness and variety, wherein can be found any resemblance or congruity, thereby to make up pleasant pictures, and agreeable visions, in the fancy ; judgment, on the contrary, lies quite on the other side in separating carefully, one from another, ideas wherein can be found the least difference, thereby to avoid being misled by similitude, and by affinity, to take one thing for another."

And, later, "words always express a general quality supposed to be peculiar to the object to which they are attached."¹

For instance, the name given by man to a horse was "runner," i.e. the word which already signified to him "swift motion," thus classifying things by some striking resemblance which struck his fancy. This now seems to us a hopelessly unscientific proceeding; yet clearly the modern method is only a very much more abstracted process of the same nature, and could never have been possible without the "unscientific" beginnings. The distinction made by Locke between "wit" and "judgment" could not be made until scientific classification is so far advanced that it strikes us as amusing to compare two things by some resemblance which is in appearance more striking than its resemblance to those things with which we generally class it. It is just as logical to class a horse with swift-moving things as with quadrupeds or vertebrates or herbivores; but it is *less useful* because its quality of swift motion is now obvious to us and its classification thereby leads us nowhere, while its resemblance to other quadrupeds and vertebrates and herbivores is still *comparatively* strange to us, and is important to us as the basis of a far-reaching zoological classification, which much simplifies the problem of understanding the arrangement of the animal kingdom. The "truth" of a scientific statement is measured by its utility in helping us to understand things better, and to

¹ Max Müller, *Lecture on the Science of Language*, vol. ii. n.69, 1877.

use them more successfully to attain our ends ("fulfil our desires," "express ourselves," "give play to our libido"); it has no sort of "absolute" value. One difficulty, then, in understanding our dreams is not that they are more illogical than our waking thinking, but that they are so concrete and so simple that our highly sophisticated minds have the greatest difficulty in adapting themselves to something so naïve.

(2) The second cause of difficulty consists in the imperfections of the human being. He often apprehends things wrong, and expresses himself badly. We are often unable to understand what somebody wishes to tell us in their waking moments. We cannot expect them to become clearer in their sleep.

(3) The third difficulty arises from the "Distortion" in dreams; that is to say, from the fact that when we have found the associations to the symbols in a dream, we often arrive at thoughts that seem to be mutually contradictory, or at thoughts which are palpably not in accordance with reality.

Distortion arises from two causes.

(a) The so-called Freudian Censorship.

The Censorship comes into play because although in sleep we revert largely to the subjective, non-moral way of thinking of our remote ancestors, we do not do so completely. The tremendously powerful "moral" factors which thousands of years of education in self-restraint and self-knowledge have imposed on man, do not altogether lose their sway during sleep. They are still there, though less active than in the daytime, and

they exercise over the thoughts of the dreamer a half control analogous to that exercised by a Government over the expression of the ideas of its subjects.

Some thoughts are altogether suppressed ; others appear in a disguised form. This occurs whenever the conscious mind does not approve of the desires or thoughts of the unconscious. By the unconscious, we may repeat, we mean the sum of the psychic life, less whatever is at a certain time definitely and consciously directed by the will towards securing a definite end ; and it includes, always, the emotional basis from which all impulse to action, good or bad, proceeds. The conscious is a portion of the whole, which, directed by the will and aided by the reason, is working for some purpose the impulse to which has its origin, however remotely, in the unconscious.

Where, then, the conscious mind, through the imperfections of the reason, is out of harmony with the unconscious, it will censor all those desires and ideas which are disagreeable to it. There seems to be a tacit underlying assumption in many psychoanalytic writers that the conscious is necessarily "good" and the unconscious necessarily "bad" (particularly with regard to the sexual impulses proceeding from the unconscious. Why should an undifferentiated sex impulse be bad ? It is only to the form in which it is expressed that the concepts "good" or "bad" can properly be applied). This may have helped to prejudice psycho-analysis in the minds of many people. The whole evidence in this

sphere tends to show that "good" and "bad" are not names representing any absolute value, but intellectual concepts describing the opposed aspects of the fundamental life impulse (libido), as it appears to the human mind in its destructive or creative manifestations.

To continue the analogy with a governmental censorship. The conscious mind corresponds to the government; the unconscious to the nation as a whole. Government as Government tends, by its nature, to act for the good of the country; that is its *raison d'être*. Its "morality" and its knowledge and its intelligence will, generally speaking, be higher than that of the nation in general; and it will, within limits, be entitled to coerce the people. Nevertheless we all know that Governments sometimes come to think that the nation exists for them, and not they for the nation. In such cases the nation is either itself destroyed, or it destroys them. Similarly the conscious mind is designed (under the working of that impulse to life, libido, élan vital, will of God—whatever you like to call it) to control the whole psyche. But if it comes to think that the whole psyche exists for it, and not it for the whole, then, either the psyche is destroyed, i.e. the individual dies or goes mad ("civil war"), or the unconscious "effects a revolution and establishes a new government"; that is to say, the person concerned effects a radical change in his moral and intellectual notions. In the latter case he achieves the same result as is accomplished, less violently, by an analysis.

Generally speaking, then, the ideas of the conscious mind will be "better," "more moral" (i.e. more useful and creative, more in accord with the ethical systems deduced from the intellectual consideration of what is beneficent) than those of the unconscious. But not always. The conscious ideas of all except a very few exceptionally powerful personalities are simply those of the environment (parents, school, friends) with modifications, important to the individual, but negligible from the point of view of society as a whole. For instance, in the case of a child brought up amongst thieves, the "censorship" will suppress ideas, arising from the unconscious, which tend to cast doubt on the virtue and morality of thieves (its father, mother, teachers, friends) from whom it has formed its moral ideas and whom it has taken as its models.

In the case of a child who is brought up in surroundings where every aspect of sex as a subject of conversation is tabooed as "nastiness," and whose desire for knowledge in this vital subject is very inadequately satisfied by mysterious hints and warnings of parents and crude enlightenment from fellow children or servants, the censor will be directed against the manifestation of its sex, curiosity, and against the admission to itself that it is a human being with human desires at all.

So, where an individual takes his intellectual and moral ideas from a society whose ideas do not suit his own nature, his desires, when manifested in his dreams, will appear distorted as by a censorship.

40 PSYCHO-ANALYSIS AND EVERYMAN

An analogous, yet in some respects different, state of affairs arises where an individual, who is living amongst a society whose intellectual and moral ideas are sympathetic to him, is yet troubled by desires arising from an infantile misdirection of libido—in his dreams will occur a symbol which combines in itself his desire and his reluctance. In a sense this is also distortion, but it is better to distinguish it as “condensation.” “*Condensation*,” then, is the representation in one symbol of conflicting desires and different trains of thought; while *distortion by censorship* is the modification of a symbol for a desire, effected with the purpose of concealing the contradiction with the conscious moral ideas. We may say that it is caused by our wish to think ourselves such as we think respectable people should be; and that the wish manifests itself by modifying our dreams, in just such a way as if our conscious mind was exercising a censorship over the ideas of the unconscious.

(3) This leads us to the second great cause of “Distortion” in dreams—their character, to employ the Freudian term, as “*Wish Fulfilments*.” The phrase, at any rate in its English translation is, however, a little misleading. To make clear what is meant we will take a very simple instance, the classic dream of Freud’s nephew Hermann. Hermann, at the age of one year and ten months, was entrusted with the handing of a basket of cherries to his uncle on the occasion of the latter’s birthday. He showed a certain reluctance in parting with them, and the next morning on waking,

being in the habit of relating his dreams, remarked happily, "Hermann eaten all the cherries." It will be seen at once that the wish—to eat the cherries—has not been fulfilled by the dream, but has been *represented in a phantasy as fulfilled*. The dream then represents a wish as fulfilled, but does not actually fulfil it. If we were to analyse this dream further, we might find out (by noticing what ideas Hermann connected with cherries) that under the dream of the cherries was concealed some more vital problem (cf. Eve and the Apple). But let us here suppose that the apparent meaning of the dream ("manifest content") is one at any rate of its real meanings ("latent content"); then we find a "distortion" in the fact that, thinking of the cherries, he dreams of them as eaten, which was not in reality so. Wherever, therefore, the dream thus does not agree with reality, there we may confidently say that a wish has led us to represent things other than as they really are. *The dream, when interpreted, will be found to be a continuation of our waking thoughts, with an element not in accordance with reality added wherever a wish has "distorted" it.*

Probably all our waking thinking is actuated by our wishes in a similar manner—we have the proverb "The Wish is father to the Thought"—but centuries of training have to a certain extent (though much less than we think) prevented this twisting of reality to fit in with our wishes and prejudices; and, as our thinking is much more abstract than our dreaming, it is much harder to detect the fallacy which the wish has introduced.

42 PSYCHO-ANALYSIS AND EVERYMAN

But a clear example of the wish producing the thought was the almost universal belief in the first weeks of the War of 1914-1918 that enormous numbers of Russian soldiers had arrived in England in order to reinforce the Western Front—a theory palpably absurd, universally believed, supported by every sort of plausible sophistry, and often by direct, but presumably unconscious, lies. I myself met a gentleman who told me his brother had just returned from Aldershot where he had dined with some of the Russian officers, and had information from them concerning their immense numbers, and so forth. A pack of lies; no doubt sincerely believed by my informant, because the wish was the father to the thought.

If such is the condition of affairs in twentieth-century “educated” and “scientific” England, we get some idea of the extent of this process in the Middle Ages and earlier; and of the frequency with which it occurs in our dreams, when we have silenced the awkward questionings of reason and morality.

If the dream is correctly described as the ancestor of our modern thinking, and the wish is Father to the thought, Dream and Wish must be very close relations.

One more very simple example, this time from my own dreams. I have an appointment at 5 p.m. At 4.30 I fall asleep. Presently I dream *that I awake, look at my watch, and see that it is still only 4.45*. Presently I really wake and see that it is already 5.5.

Here we must assume a desire in me to keep

my appointment; but another portion of me wishes to go on sleeping, and distorts the thought into "There's time to sleep still." It is possible in this case to argue that the dream has acted as a "guardian of sleep" by providing a "substitute fulfilment in phantasy." ("I wish there was more time—there is more time".) We must not overlook, however, that the best interests of the dreamer required that he should awake, not sleep.

It would be better to say that this dream is a compromise formation arising from the conflict between the desire to awaken at the required time, and the desire to continue sleeping.

The net result is that the attention has been called, to some extent at any rate, to the question of the time; but not as yet with sufficient energy to translate the impulse into action.

I would add here that dreams do not generally deal with trivial subjects, but with those of the greatest importance to us; in fact with our most pressing psychological (or even physical) problem. In the case above, for instance, the keeping of my appointment was of no great importance, and probably would not of itself have provoked a dream. To investigate the dream further we should follow the rule and ask what ideas I associated with the ideas of time, being late for an appointment, and so on. But in this case, the associations are ready to hand. I had shortly before received a letter from an intimate friend, in which the following occurred:—

"You evidently have a time complex" ("Com-

44 PSYCHO-ANALYSIS AND EVERYMAN

plex " is a word used to indicate the whole cluster of ideas and emotions which have gathered around some more or less suppressed idea or desire, which acts as a core). " In your last few letters you do nothing but complain that you have no time for this, that, or the other."

To complain of lack of time to do what one ought to do, is clearly to make the same excuse to oneself as to dream that one has plenty of time in which to sleep. I was, actually, at that period consciously troubled at the way time was passing while I seemed to be getting no nearer the fulfilment of my plans. The provoking cause of the dream is, then, the necessity of keeping the appointment; but I only use the stimulus to form a dream because the idea is already very insistent in my mind, and ready to slip into consciousness at any opportunity.

It would be interesting to know at what exact time during my sleep this occurred; unfortunately there is no means of saying. I had, however, the impression, which I repeat for what it is worth, that it occurred immediately before I awoke.

As to the material and sources of the dream. These are taken generally from the dreamer's waking life; very frequently one element at least being borrowed from the incidents of the preceding day. Accordingly, in attempting to interpret a dream, it is always useful to ask the dreamer to tell you the events of the previous day. In this connection, it will be well perhaps to answer an objection that is often raised to the " Association Method." It will be said, for instance, that in

describing the previous day a mass of events will be related, haphazard, which cannot all refer to the dream; moreover an association to an idea may be produced which has only been attached to that idea since the time of the dream. To this we reply that *no association is haphazard*; that if the dreamer's mind is directed to an element in the dream then he will *inevitably, provided that he exercises no critical restraint over himself*, produce the associations represented by that element in the dream. We make this assertion not as an arbitrary statement, but as a generalization from an enormous amount of experiments. Similarly in describing the events of the time just before the dream, the dreamer will, out of the infinite episodes he might relate, choose exactly those which are connected with the dream.

Another point about dreams, which we may mention here, is that the dream pictures are often accompanied by pleasurable or painful emotions which do not appear to be warranted by the picture or thought. In such cases, the emotions belong to the thought behind the picture, to the story told by the dream when it is translated into ordinary speech.

Here are two examples.

(1) "*I dream that a great friend of mine is dead. I am rather shocked to find that I do not feel at all sorry about it.*"

Analysis.—This friend was at the moment my successful rival in an affair of the heart. "Death" in a dream signifies no more than it does in a

child's mouth, i.e. "permanently out of the way." In ordinary language, then, the dream says this: "How convenient it would be if G. were only out of the way, once and for all; then I might have more chance with M. Really, this is very mean of me. G. is my friend, and here am I wishing to supplant him." The feeling of satisfaction in the dream is not at my friend's death, but at the prospects of being undisturbed in my suit.

(2) A young man stays at a rather inferior hotel. He dreams *three times during the night that there are bugs in the bed. This is accompanied by a feeling of great repugnance.*

Associations.—"I thought before going to bed that there might be bugs. As a matter of fact, there were not. Bugs are creatures one gets in bed. They are dirty, and furtive, and only come by night. I dislike bugs very much."

There is here twofold "distortion," a twofold lack of correspondence with reality. (1) He has dreamed there is something in his bed, which there is not, i.e. he has *wished something into his bed.* (2) He has wished in bugs, whose presence is repugnant to him. Distortion again, for it is not reasonable to wish unpleasant things. Here the censor is at work; this wish is some wish of which his conscious mind does not approve.

Let us consider what these bugs can really be. Something that his more primitive self would like to be in bed with him, something which is furtive, which is found by night, something more-over of which his conscious mind strongly dis-

approves and considers dirty. After this, we are not astonished to hear that the young man is, in his waking moments, much troubled by a conflict between desires after loose women, and a feeling of disgust at such an idea. The "bug" is chosen as a compromise symbol between the two warring desires.

(The fear of the Old Maid of finding a burglar under her bed is an analogous phenomenon. She is reaching the stage where she must abandon for ever the desire of having a man companion in her bed. If now she has never admitted such a desire to herself, considering it to be "indelicate," then the desire and the censorship together produce the compromise symptom—an hysterical fear of finding a burglar under the bed. The man is thought of as a burglar, for the burglar is the person who breaks in insistently and in secrecy, by night, and with strange implements, and against the rules of morality; thus expressing admirably the insistent, secret, "immoral" desire that a man should come and overbear her scruples, "break into her house.")

Here I must digress for a moment to clear up a common misunderstanding of psycho-analysis. The popular notion seems to be that, in a case like the above, the analyst would say: "Clearly a case of repressed sex-desire. The remedy is to satisfy your desire by promiscuous sexuality." This is an entire failure to understand analysis; is indeed so gross a failure, that one can only explain it on the supposition that those who pretend to believe it, do so because they wish to

believe it. In cases of distortion, seek the *wish* that caused it.

On the contrary, the theory propounded by Freud is that the nervous illness (in this case the disagreeable dream) arises from the conflict of two desires, one of which is rooted in the unconscious. To induce the dreamer to take to sexual indulgence would simply accentuate the conflict and increase the feeling of repugnance. The analyst will rather seek to harmonize the psyche; the ideal, in the case of a refined person, being to elicit the history of the patient and by explaining to him how he comes to have this, also to himself, unwelcome impulse, enable him to free himself from it, and direct his libido in more suitable channels.

There is one other type of dream which we must notice here—the type of dream to the pictures of which we find no memory associations.

Here is an example. *“I am sleeping in a dark room and awake very frightened. I feel that I must keep the door shut at all costs against something which is trying to force a way in—what it is I am not certain. It might be an arm. Outside, it is just beginning to dawn over a great plain. I was terribly frightened.”*

There are no associations. Our general view of the dreamer (a young man) is that he has temporarily avoided the problems of life by refusing to face them; by behaving as a child too long, and thus escaping the responsibilities of a grown-up. The objection to this sort of solution of one's troubles is that there persists within us an urge to grow

up, an impulse to live (the libido) ; and try as we may to deny it, dam it up, it is too powerful for us. Moreover, if we dam it up too long, it acquires an explosive force, and terrifies us. Instead of accepting life with glad interest, we reject it and shrink from it. In this dream, then, the darkened room is childhood. Analytically the "dark room" reduces ultimately to the mother's womb. We all have a faint remembrance of lying there snug and warm, untroubled with doubts or cares.¹ It is probably this recollection (in the unconscious) which leads primitive man to picture a time "before the Fall" when humanity lived without labour, without fear, without sin (the word "sin" means separation). The arm, forcing its way in to seize him, is nothing else than the inward urge of his own libido which he pictures, in the naïve manner of early man, as an external force, and of which he is terrified because he rejects it. Outside is the plain of the world, and the Dawn of Life. This dream is simply the dread of Peter Pan at having to leave his house in the tree-tops. The Peter Pan Complex is one of the commonest, and, alas, in real life it is not so beautiful as in the phantasy of Sir James Barrie. Thus Mary Rose in the Island presumably becomes Peter Pan ; when the urge to life pulls her out again, she find her friends grown old, and herself not. Hence the tragedy. In

¹ "To be born is painful, and the profit of it so uncertain that we need not wonder if sometimes the mind as well as the body seems to hold back. . . . It was warm and safe in the egg."—SANTAYANA.

the story of the Sleeping Beauty the good fairy overcame this difficulty by putting the whole Royal Family and court to sleep also.

But here is a pretty example, the dream of another "won't grow-up." He dreams constantly *that he is in the middle of a wood, in a clearing beside a little round lake. On a tiny island in the middle of the lake sits the God Pan, playing on his pipes. The dreamer himself lies on the grass on the edge of the lake, and knows that it is most important for him to get to the other side. But Pan pipes so sweetly that he cannot move. And if the God ever stops, and the dreamer starts, ever so cautiously, to move, to the right or to the left, then Pan looks up quickly and starts his charmed music anew.*

In his waking moments, the dreamer knows that he ought to wade straight through the water, and catch Pan, and stop him playing; but in the dream he never remembers that. The materials for a detailed analysis are lacking; but clearly it is a matter of going ahead and facing difficulties, instead of trying to go round them.

In general, we may say that there are three types of wish-distortion in dreams, corresponding to the three types of mental dishonesty by which we justify ourselves in our failure to live up to our ideals.

(1) We pretend we *have* got what we want (Hermann and the cherries).

(2) We pretend not to want it (Peter Pan — "I don't want to grow up," which means

really "I desperately badly want to grow up ; but I can't").

(3) We pretend that the circumstances are different from what they really are, in order that our conduct may appear in a more favourable light.

It is no part of my intention to give here detailed instructions for the interpretation of dreams, nor would it be possible. The subject is as wide as life itself, and as complicated. Moreover, one dream may be interpreted from many different points of view, and every one of the interpretations have a practical value.

But I think that, with the help of the above explanations, and by a careful study of the examples given, which have been chosen for their simplicity, and for the clearness with which they illustrate certain general principles, the reader should be able to interpret to his satisfaction some of the simpler of his own dreams. In the next chapter, I will give the analysis of a much longer and more complicated dream. But it must be constantly borne in mind that a single dream is like an isolated chapter taken from a long story. It cannot be fully understood without reference to the dreamer's preceding, *and succeeding*, history.

CHAPTER V

THE SHIP AND ISLAND DREAM

- (1) The Circumstances.
- (2) The Dream.
- (3) The Associations.
- (4) The Interpretation.

(1) The Circumstances.

The dreamer is a youngish man who left school in 1914 and served in the war. After the war he is in doubt what profession to take up, and, after travelling for some time abroad with a view to trying for the Diplomatic Service, decides to return instead to the University. After some time there, he resolves after all to try for the Diplomatic.

(2) The Dream.

"I am the captain of a ship that is sailing across the sea, whither I do not know. I become aware that there is not enough coal to take the ship on for more than a few more hours. I decide that I must discuss the situation with the chief engineer. I go into the ship's kitchen. A woman comes towards me. She asks what I want, and, on hearing what it is, she goes away again. The engineer appears. He is a Company

Sergeant-Major with whom I served in a Cadet Battalion. He is rather drunk, and comes and puts his arms around me—thus preventing me from speaking about the coal problem. With an effort, I manage to say something about it, and he points out some few lumps on the shelves, and suggests taking them into the saloon and making a fire for the people to dance by. This seems to me insane folly; but he overbears me and I go away. Having got away, I pull myself together, and think that I must be firmer. I return, and tell the engineer that we must turn back to the island which we passed, on the left, overnight. There will be just enough coal to take us there. He replies, 'But it is a white island.' By this I know he means to say that there is no coal on it. 'Yes,' I say, 'but there are people there and food, and we can spend quite a pleasant time, and perhaps something will turn up.' "

Later in the same night the dream is continued. "I am on the island. I am walking with several other people between two high walls up a rising path. At the top of the path are some steps; at the head of which stands a 'Guardia Civil' (a Spanish policeman) with a drawn sword. Beyond, the path enters a square with some trees, and behind stands a building which I know to be a barracks. I ask if we may visit the barracks. He says 'No.' I then say to him, as if involuntarily, 'Perdone mi Vd. por Dios, hermano' ('Excuse me, brother, for the sake of God'). Then I feel a

little nervous, having used to him a phrase which one employs to beggars when not intending to give them anything. I hurriedly—to cover my confusion—ask to be directed to some shops where we can buy fans. He tells us to turn back, turn to the right where the walls end, and we shall find the shops quite soon.”

(3) The Associations.

“*Ship.*” “I have always been fascinated by seaports and shipping. The hooting of a ship’s syren stirs my imagination, and I picture myself sailing away to strange seas and unexplored wild countries.”

“*Coal.*” “Suggests to me money; is also the main source of energy, heat and light.”

“*Kitchen.*” “I can’t imagine why the kitchen. The kitchen is where the cook is, and the food prepared. One would not expect to find coal in the kitchen.”

“*Woman.*” “No particular woman; indeed, she was but a dim figure, and on hearing what I wanted went away again at once.”

“*The Engineer.*” “A C.S.M. whom I remember well. His putting his arms around me, drunkenly, reminds me of a Company Concert at which a good deal of drink was taken, and I myself, rather intoxicated, embraced a young Lance Corporal who did not seem particularly pleased about it. I know that the C.S.M. in question had had in his youth a passionate admiration for a fellow private in his regiment,

for whom he did many services until he accidentally discovered that the young man preferred another.

"From that date, he decided that to allow one's feelings of affection to grow too strong led of necessity to unhappiness ; and he used to warn the cadets in his company, if he observed signs of this.

"He was an energetic and capable man, though rather too fond of the bottle ; very kind-hearted also. Some 35 years old, a bachelor."

"*Dance.*" "Enjoy oneself in a rather useless way ; a pleasant pastime but not very profitable. To enjoy oneself with one's friends."

"*Island.*" "I think it was in the middle of the sea, with no other land near. We had passed close to it, but not actually seen it. My idea was to get there, and wait till something turned up."

"*White Island.*" "I knew he meant no coal (coal is black). 'White island' reminds me of a conversation I had on the day before the dream. I remarked to a friend how puzzling it is when foreigners talk of the white island when they mean the Isle of Wight, as I have heard, e.g., the Spanish call it 'Isola Bianca.' I have been to Spain, and if I try for the Diplomatic must go again now, which I would not at present wish to do otherwise. The doubling back which the ship must

do to reach the island, which we had all but touched before, makes me think of the Diplomatic (Gk. Diplous = double). 'Wight' means 'man'; it was also the name of a good-looking little boy with whom I was at school. 'Bianca' is a lady's name in Shakespeare, I think" (Bianca is actually a Venetian Lady in "Othello"; on being told of this the Dreamer produced the further association that his first serious affair with a woman was with a Venetian). "'Isola Bianca' suggests to me a lonely (isolated) lady. 'Casabianca' was a little boy who was destroyed with a ship, for paying an exaggerated importance to his father's orders. Life in the Diplomatic Service is, I should think, pleasant and agreeable; but one does not make a fortune there. It is not my ambition to be a diplomat. It is rather the desire to justify myself in the eyes of the world, more particularly of my father, that leads me to try to enter the Service."

SECOND DREAM

"*Other people.*" "Quite vague; nobody in particular."

"*Two high walls.*" "Walls prevent one going where one wishes"—in answer to question, "Yes, conventions are similar; they drive one in the path prescribed by environment instead of by one's free choice."

"*Barracks.*" "Places where a nasty rough life is led, rather drunken, brutal, and without intellectual refinement. Also often homosexual."¹

"*Guardia Civil.*" "An exceedingly competent, polite and well turned out force."

"*The Drawn Sword.*" "Reminds me of a dream told me by an analyst friend. A man who was being analysed dreamed that the analyst came towards him with a surgical knife. He was frightened, but the analyst used it to cut, quite painlessly, a cord that was binding him—thus freeing him."

"*Beggar.*" "A man who asks for something for nothing, or for a made-up story which is often 'all cock,' all nonsense, a 'cock and hen' story. Alcock is the name of a doctor with whom I have frequently discussed analysis lately."

"*Fans.*" "Are a great feature of Spain. I recently saw 'Fanny's First Play' by Bernard Shaw. It is about a girl who rebels against the narrow conventions hampering her, and who asserts her right to 'live her own life.'"

With regard to the dream in general, the dreamer said that he was aware of his homosexuality, and had given a great deal of thought to the problems thereby created for him. That

¹ A discussion of the precise meaning to be given to this term will be found in Chapters X and XI.

he had been thinking of money matters lately, and regarded the Diplomatic rather as a temporary and pleasant refuge than as a direct step in the direction he wished to go.

(4) The Interpretation.

We may translate the dream thinking into the day thinking of the reasoning mind, as follows :—

“ Here am I, sailing out into life with no clear idea of where I am going, and in imminent danger of being pulled up short for want of money. I must really try and cope with this worthless self of mine which amuses itself with friendships, some reputable and idealized ” (dancing signifies an harmonious expression of libido), “ others very dubious ” (the drunken episode), “ which even my cruder self admits lead to disappointment, if excessively indulged. Because I’m not merely worthless ; there’s a lot of energy and capability and kind-heartedness about me too. Marriage ? No, that’s unthinkable with me ” (the dismissal of the shadowy lady). “ Yes, I will try for the Diplomatic ; it’s not what I really want ” (not the “ right ” thing ; the island was on the left) : ¹ “ I’m still going where public opinion, more

¹ The fact that most men naturally use the right hand in preference to the left has led to the employment in many languages of “ right ” for “ desirable ” and “ left ” for “ undesirable.” Thus we speak of a left-handed alliance, a gauche person, a sinister event. In dreams also, the right-hand direction

particularly fear of the disapproval of my father, drives me; still, something may turn up, and it will be very enjoyable meanwhile."

SECOND DREAM.

"You know, even if we have got there" (the dreamer has *wished himself into* the island), "is it any better? Here we are" (We—the shadowy figures, i.e. the totality of desires, etc., which make up the personality) "making straight for the place where my crudest and worst self will be at home" (the C.S.M. in the barracks), "and it looks remarkably as if we were going in this direction because public opinion" (the walls of convention) "is preventing us from going anywhere else. What did that damned psycho-analyst fellow say?—they pester one like beggars, these analysts—and expect to get something for nothing, too; just for talking a lot of nonsense; yet I must say he was very decent and seemed very competent, too.

"Better take his advice and get out of these walls and round to the right, where one can get free from these hampering prejudices" (public opinion, homosexuality). "Perhaps it was necessary to frighten one a bit, to do it."

signifies the right direction, the left-hand direction the wrong direction. The psychology of those people who happen to be born left-handed, and, so different to the majority, is no doubt greatly affected by their peculiarity (tendency to over-estimate originality, and, in the other direction, towards the 'Ugly Duckling Complex').

ALTERNATIVE INTERPRETATION

To those familiar with the work of the Freudian School in the sphere of Sexual Symbolism in dreams, it will be apparent that the second dream can also be interpreted as the approach to the woman (the entering upon the narrow upward sloping path between two walls), barred by the man with a sword. This dream then becomes a castration-complex dream (see Ch. VIII, below), and the Guardia Civil is identified with the father.

This suggestion at once produced a wealth of confirmatory associations, and childish reminiscences from the dreamer. (The Archangel Michael keeping Adam and Eve out of Paradise with drawn sword; eating the forbidden fruit; an identification with the father, through his birth-place (also an island) and name; a dream often repeated in early childhood, etc., etc.).

A partial transference, then, has been effected to the analyst of the affects connected with the Father; the man with the sword has a twofold aspect, menacing and forbidding on the one hand, helping and directing on the other—an excellent example of condensation.

As to the practical deductions to be drawn as to the dreamer's general condition, we can say that circumstances are forcing him to face the facts about himself, and that his conversations with the analyst have assisted very materially; both to make him realize his position and to find a way out. He still is unwilling to go straight

ahead ; prefers to take a "left-handed" solution (which is really no solution—merely a postponement) of the difficulty. What is it that stops him from going on ? An alleged scarcity of coal—driving power. But he has not looked for the coal in its proper place—clear distortion here. He has merely looked casually in the kitchen, superficially, instead of going down into the depths of the ship (the depths of himself), where he may find gifts and capabilities that enable him to go straight ahead—which the C.S.M. (his disorderly but capable primitive self) evidently regarded as perfectly possible.

His chief psychological problem is his excessive homosexuality, or, regarded from the other aspect, his fear before the woman. Note the repeated allusions : the C.S.M., the Isle of Wight (wight = man, and the boy Wight),¹ the shadowy lady, the left-handed solution, the two walls, the barracks, the analyst's conversation—"all cock," i.e. all about the male—the lonely Bianca, the drawn sword. Of supreme importance in the causation of this condition is the relation to the father, a point which we will take up in a later chapter.

So much for dream interpretation. We will now discuss the general conclusions to which the psycho-analytic treatment of "nervous" people and the interpretation of dreams have led.

¹ In other dreams of the same dreamer, "white" objects regularly represented "homosexuality," black "heterosexuality."

CHAPTER VI

NORMAL PSYCHOLOGICAL DEVELOPMENT

THE nature and causes of nervous illness (illness, that is, where there is nothing physically wrong with the brain or with the environment—underfeeding, overwork, bad sanitation, and so forth) are no doubt as varied as is mankind itself. We can, however, reasonably divide such troubles into several fairly well-defined classes.

We have seen already that the illness is due to a conflict within the psyche between the ideas and desires of the conscious mind and the ideas and desires which have been repressed into, or even have never emerged from, the unconscious. As the patient comes to realize the true nature of this conflict, realizes what it is he really hopes and desires and fears, he is generally able to adjust himself psychologically, so that the illness disappears.¹ In theory, therefore, verbal explanations on the part of the analyst (an analysis) should be able to effect a cure. And this is, indeed, often the case. It must be remembered, however,

¹ It is interesting to note that the words "holy," "healthy," and "whole" are all derived from the same root, and really all signify no more (and no less) than "united," not "divided."

that the effect of the environment on the mind is also very great, and may totally destroy the value of the analyst's words. The problem may be considered as the directing to useful ends of the libido which was previously engaged in a sort of civil war. If this is impossible in the patient's environment, then it must either revert to its previous employment, i.e. the illness recurs, or it remains attached to the person of the analyst, which is equally undesirable. In practice, therefore, the old-fashioned remedies—in conjunction with analysis—have a great deal to be said for them (a change of place or occupation, a sea voyage, and so forth); chiefly because they remove the patient from surroundings in which everything is connected with his failure to be well, and because they give him an opportunity to find a new outlet for his libido; and very often because he thus escapes from his relations, who again and again, under a pretence (generally quite unconscious) of devoted love, often determine their attitude by the unconscious preference that their relatives should remain ill rather than that they should themselves revise their old prejudices and admit the essentially selfish nature of their own old-established habits. Of course, as always where the real motive for an action is in the unconscious, the reason finds a thousand and one sophistical excuses, in religion and morality, to justify what is really heartless egoism.

The illness, then, is the result of self-misunderstanding, arising from faulty education and wrong ideas assimilated from the environment.

Experience has shown that these misunderstandings can be divided into four groups—those connected with :

- (1) Normal Sexual Life.
- (2) Relationship of Child and Parent.
- (3) Homosexual Disposition.
- (4) Religious Symbolism.

This classification is purely provisional. No hard and fast line can be drawn between these spheres. They merge into one another, and no analysis can be said to be really complete until the patient has formed clear and correct ideas on all these subjects. Nevertheless, the centre of gravity, so to speak, of the illness can generally be indicated as lying definitely in one of these four regions.

In the following chapters we will discuss the commonest forms of deviation from healthy development. To appreciate where these deviations occur, and how they are caused, it will be necessary here to attempt a short description of what should be considered the normal, completely healthy, evolution of the growing personality.

In the first place, we will assume that the child is properly cared for physically. Bad physical conditions will, of course, tend to hamper and injure mental development as well as physical.

Further, it is desirable that the parents should live until the child has become of age, and this may be considered as the normal state of affairs. We will assume also that the parents are

reasonably healthy, physically and psychologically.

The child in its first few months of life directs its interest almost entirely upon itself; apart from seeking the satisfaction of its immediate physical wants its libido is turned, not upon the outer world, but exclusively upon itself. Its own body monopolizes its attention. It passes hours in stretching its limbs, pulling its own toes, rolling over on its side and then rolling back again, and so forth. (This is the so-called auto-erotic, or self-loving, period.)

A little later its libido is directed less upon itself and more upon the parents—particularly upon the mother, owing to her being more constantly with the children and owing to the function of suckling. The parents are to the child the source of comfort, warmth, food, shelter, and are the symbol to it of authority. In fact, the child stands to the parents psychologically in the same relationship that the adult does to God and to the Law; but the child is so much more dependent and trusting, that the relationship is much more urgent and exclusive than it ever is in the case of even the most devout and law-abiding citizen. Hence the impressions it now receives will have a lasting effect on its conceptions of the position of authority (God, the Law, the Government) in later life.

Its main expression of libido is in trusting love towards the parents. A special bond of sympathy tends to exist between the little boy and the mother, the little girl and the father.

As the child grows older (say, from the third year) it withdraws some of the libido from the parents, and transfers it to the objects of the outer world, its playmates and playthings.

At this period, another psychological development takes place of the utmost importance; which was nevertheless entirely ignored before the investigations of the psycho-analysts. Freud himself arrived at the fact, indirectly, through the analysis of adults; and only later confirmed it by direct observation of children.

This fact is that between the third and fifth years of its life the child's mind begins to concern itself with the problem of where babies come from.

The child who is to have a happy and successful life will perhaps have been told already, or heard in a fairy story, some of the fanciful and poetic versions of the origin of babies; that will do it no harm. But as soon as it asks seriously, the truth must be told it, without mystery making, as a natural answer to the natural question which it most emphatically is. It will be told—the words matter nothing, the spirit and content is everything—that the baby grows inside its mummy; that it only does so when she is grown up, and having found a nice man for daddy, they arrange to have one. Then they sleep together; part of the man which is there for that purpose fits into the hollow of mummy, and puts the seed there that grows, if God will, into a baby—much as the gardener sows the seeds in the garden. They may add, if they like, that men and women

generally do this only when they love each other very much, and have first been married; as it is a sacred rite not to be undertaken without due ceremony, or without arranging for the care of the baby that may be born. They may say that this is one of the most important things in people's lives, and only to be talked of with a certain seriousness; as we did, for instance, about poor Fido's death, or some other such event which has deeply impressed the childish mind.¹ The child will see nothing flippant, or shocking, or unpleasant in this; it is only the grown-up who finds the physical side of life "indecent." Very likely it will revert happily to its old poetic story, which expresses for it better than any scientific explanation the mystery and holiness of birth. Just as even a grown-up may like to pretend that the ring of mushrooms on the morning lawn marks where the fairies danced overnight, though he doesn't believe in it as the scientific explanation, would indeed be mad if he did.²

¹ Most mothers will doubtless be able to put all this very much better than I can; but I have included it, that there may be no doubt what I mean, and what it may be necessary that the child should be told. I do not mean that all this information is to be imparted to the child, willy-nilly. I do mean, however, that the child should not be discouraged, *directly or indirectly*, from asking questions on this subject; and, further, that misunderstandings *on any of the above points* have been proved to be capable, circumstances otherwise concurring, of forming the kernel of a later neurosis. One is glad to recognize that such concurrent circumstances are more likely to occur in the hurried and crowded conditions of Central Europe than in the comparatively spacious surroundings of the English middle classes.

The parents need not fear that the child's attention will thus be prematurely directed to sexual matters. Its natural

During all this time the sexual interest, if we may use the word, of the child is distributed through its whole body, and not concentrated in the reproductive organs to anything like the extent which it will be in later life. There is, however, often a seeking of pleasure, strictly comparable to the "sexual pleasure" of the adult, in connection with certain portions of the body, more especially the reproductive organs themselves (children sometimes masturbate even in the cradle—not only through the efforts of ignorant nursemaids to "soothe" them, but in some cases, it is reported, spontaneously), the mouth (in sucking the mother's breast, or its own thumbs, etc.), and the anal opening (in the passing of excrement). But any part of the body can serve the same purpose; parts of the body so utilized are named "erotogenic zones." At this time, moreover, the child shows no restriction in its choice of love-objects (i.e. objects which it embraces, and to which it uses terms of endearment); it prefers, above all, the parents, but lavishes caresses also on its playmates, regardless of sex; nor does it disdain animals, or even inanimate objects. This behaviour, while not being sexual in the sense of being accompanied

curiosity satisfied, it will leave the subject till the proper time comes for it to be resumed. But if its curiosity is *not* satisfied, it will scent a mystery, be frightened, form all sorts of harmful motions; and a most unnaturally high percentage of its attention will be devoted, either in the conscious, or the unconscious mind, or in both, to sexual matters. This will injure not merely its psychological, but also its physical health; and leads to untold future suffering.

by an excitement of the reproductive organs—the sex-libido being still distributed throughout the body—is nevertheless termed by analysts “sexual,” being, psychologically speaking, in every way comparable to the manifestations of adult sexuality, normally towards the opposite sex. Hence Freud called the child’s disposition “polymorph - perverse”—an abominable word; what enterprising child will bring an action for libel!—which simply means “capable of showing love-interest in every direction and on every object.” This is all perfectly normal and healthy in a child, though in a grown-up it is not.

This disposition continues, with modifications, until the age of puberty. Then a concentration of sex-libido in the reproductive organs begins to take place, with accompanying physical changes, so that at the end of the period boy and girl become capable of sexual union, and the girl of bearing a child. The child who is to develop satisfactorily will have learned from its teachers, in the regular course of its education, to expect the oncome of menstruation for the girl, and emissions during sleep for the boy.¹

¹ One cannot too strongly reprehend the insane cruelty of the existing practice in England of confusing ignorance and innocence, frightened prudery and chastity. It is to me utterly incomprehensible that parents can allow their children—as frequently happens, when they have not learnt at least something of sex from the stable-boy or some maidservant, often nearly as ignorant as themselves, and in the most undesirable form—to come to the age of puberty without any instruction in these matters. So that boys and girls are often terrified half out of their wits by the oncome of menstruation, or night emissions; regard it as a visitation of God to punish them for

During the period of puberty, there will be a marked narrowing in the choice of love objects. Toys and animals will no longer serve this purpose. But friendships of a more or less sentimental and ideal character will be formed between boy and girl; and, even more, between boy and boy, and girl and girl. These also are, in moderation, perfectly normal, healthy, and can be very beautiful; their educational value where one boy or girl, with an extra year or two of experience, helps the other is not to be denied. Where such friendships exist between girls they will doubtless exchange kisses and embraces, and often share the same bed. Between boys, the sharing of excursions and games, the taking of one another's arms, will be the rule—kisses and the sharing of

some childish peccadillo, and guard it to themselves as a terrible secret. Some parents even let their daughters marry without any idea of what marriage means, physically. Nor are the schoolmasters a jot better; for the most part utterly untrained in either hygiene or psychology, brought up in prudery and ignorance themselves, how can they be expected to teach others what they do not themselves know? The helplessness of the "highly educated" (God help us!) young schoolmaster, when asked in Scripture class by a boy of fifteen what "womb" or "harlot" means, would make the gods on Olympus laugh, if they did not rather weep at seeing the young ask for knowledge, and receive a blush. More often, however, at this age, the question is not asked for knowledge sake, but because the boy, *as the result of his early experiences*, thinks it amusing to tease schoolmasters in this way.

A friend of mine saw, in one morning, in the outpatients' department of a London hospital, two boys, each about fifteen years old, come for treatment. The one had reached an advanced state of syphilis without realizing that there was much wrong with him; the other thought he had some frightful disease because he had for the first time had an emission of semen in his sleep. So much for fifty years of compulsory "education."

beds comparatively rare. As the later teens are reached, these love-friendships between the same sex will become rarer, and the establishment of attachments to the other sex commoner. It is not, however, to be expected that the young man or girl can find a satisfactory life-mate without several unsuccessful attempts—relationships in which, no doubt, kisses will be exchanged and moonlit walks taken together; but which the parents will be unwilling to see turn into a definite betrothal, until the young couple have seen enough of the world and one another to make sure that they are suited to spend a lifetime in one another's company.

At their marriage, like the old-fashioned novel writer, the analyst bids adieu to his characters. If they have developed normally so far, we need have little fear for their future.

Perhaps a word may not be out of place here with regard to the physical side of our emotional and affectional nature.

Psychologically, it is not what people do, but what they think, that matters most. Psychological salvation comes undoubtedly by faith, rather than by works.

It must be said, however, that while a degree of restraint is of course desirable, nobody can live a satisfactory life, psychologically, without some physical expression of their affectional nature—be it only words of affection and a warm shake of the hand.¹ The attempt to live above

¹ This may seem ridiculous; but there are many people in this country who deny themselves even this little satisfaction.

the evolutionary standard in these matters must not be too violent, or it leads to substitute-manifestations which are bad for the individual and bad for those with whom he or she lives. Here, as in other spheres of life, each individual must decide for himself, or herself, what degree of restraint they can satisfactorily exercise. Nobody has a right to blame others for not keeping the same standard as themselves.

Unfortunately, the course of events rarely runs quite so smoothly as we have pictured it above. In the following chapters, we will consider some of the commonest misfortunes which befall the growing child.

CHAPTER VII

MISUNDERSTANDINGS OF THE NORMAL SEX LIFE

IN the first place, there are various possibilities with regard to the libido. If the parents dislike the child, misunderstand it (this generally arises because the behaviour of the child is a constant challenge to their own prejudices), or are unkind to it, the libido can no longer express itself in loving obedience. It will then be manifested in its alternative emotional expressions, as hate or fear of the parents—in less severe cases, an oscillation between fear and love—or be transferred, still as love, to some other object, e.g. a nurse, another child, or an inanimate object for which it manifests a love so excessive as to be recognizably morbid.

Or it may be bottled up inside the child, bursting out suddenly in violent fits of rage or "unreasonableness." The child in this stage may announce that it has been frightened by a tiger, or some other animal, on the stairs, i.e. it has projected the feeling of fear at the primitive force accumulating within it on to a phantasy of a creature which symbolizes for it primitive

strength. Fear of the father may also be indicated by this, particularly if his strength or some other quality suggests to the child what it has heard or seen of some animal.

Which of these particular manifestations occur, depends upon the inborn disposition of the child, and the details of the circumstances which surround it. Nearly always, however, if one emotion is unduly emphasized its opposite will appear side by side with it : e.g. if the child shows fear and dislike of a parent, it will at other times show excessive love ; if it becomes shy and timid, it will at other times be over-forward and self-assertive. It is as if, whenever the emotions are abnormal, the psyche, by some other manifestation, sought to restore the balance. In the child, these opposite emotions dwell together side by side : in the adult this happens also, but in a less degree ; more commonly, in later life, one emotion predominates and gains possession of the conscious life, the other is repressed into the unconscious. For these attitudes of mind tend to perpetuate themselves, and to continue, long after the child has escaped from the conditions which originally gave rise to them. For example, the child in whom libido has been transformed from love and obedience into hate and defiance will tend, as he grows up, to continue this attitude towards all manifestations of authority which in the life of the individual succeed to the parental. He will be insubordinate at school, and, if he has still not freed himself, a revolutionary in after-life. Or, under other

circumstances, the suppressed emotions may find the opportunity to assert themselves, and the individual manifest an excessive love of the new form of authority with an undue depreciation of the old. All these reactions will be determined by motives in the unconscious; the individual will none the less confidently give any amount of "reasons," for what is really simply prejudice. We all, under such circumstances, behave like the person who, in hypnosis, has been told, "in half-an-hour's time to move a chair," and then wakened. When the time comes, he or she duly moves the chair. On being asked why he or she did so, only the rarest of mortals will say, "I don't know." Nearly all say, "Because of the draught," or "because I was too near the fire" or "too far from it," etc., etc.

This occurs also in our daily life, to a much greater extent than anybody but a psychoanalyst realizes; the so-called "reasons" which most people give, as the basis of their actions, are nothing but excuses to justify themselves. The real motive of their action is "prejudice." By prejudice, I do not mean necessarily anything unworthy; but simply a judgment formed from our general previous knowledge without reference to the particular case in which judgment is being given, or action taken. Such "reasons," which are really excuses for acting in accordance with our pre-formed judgments instead of on the merits of the case before us, are technically known as "rationalizations."

Far more serious trouble is caused by the failure

to satisfy the child's curiosity as to the origin of babies. This, as we have seen already, arises normally between the third and sixth years. It is often stimulated by the arrival of a brother or sister—at first a hated rival—and the observation of the change in mummy's figure beforehand, the arrival of nurses and doctor, and so forth. But the desire for knowledge arises at this period without such stimulus. It is recorded, for instance, in my mother's diary that in my case, who was the youngest of my family by several years, I gave utterance at the age of two years eleven months to the remark, "Nanny, chickens make eggs and cows give milk, I wonder what makes babies?" Before the study of analysis, this would have been considered precocious. We now know that it is entirely normal.

Suppose the parents—probably embarrassed—fob the child off with some improbable fairy story, or tell it not to ask such questions. Children are no fools; they realize there is some mystery here, and are probably a little frightened. All this stimulates their curiosity, and, even if they wished to stop thinking over the problem, they could not.

The child, then, will, in general, arrive correctly at the fact, that the baby came in some way from inside mummy (the change of figure, observation of the dog or cat, etc.).

It will also connect illness and perhaps pain with the process (the nurses; possible noises; it may also have seen blood). It will, however, have no idea where it came out. Hence it forms

fantastic ideas ; the baby was born (like Athene) from the head ; or, like Gargantua, from the ear ; or from the navel. But most commonly it thinks of its own morning operations ; and supposes the baby to be passed, like excrement, through the anus. These unsatisfactory researches mean that much more of its attention than is healthy is given to the matter ; and in a most astonishing way these ideas remain working in the unconscious, for years and years, sometimes all through life, long after the true explanation is known to the conscious mind. Hence are produced most unsavoury results in after-life—e.g. the over-estimation of excrement (coprophilia), continued sex-interest in the anus (the anal-erotic complex) and innumerable others. All this manifests itself in milder cases (the majority) in a great variety of psychological symptoms.

This means that a greater or less quantity of sex-libido is permanently diverted from normal sexuality (love and understanding of wife, children, and friends), and appears in oddities, whims, and habits of speech and action, which are, at the best, irrelevant ; and, at the worst, a constant source of embitterment and misunderstanding.

Another problem—what the connection is between the baby and the father—is hopelessly beyond the child's powers of research. This results in a vague fear of the father, enormously accentuated where the child, sharing a room with its parents, has observed the sexual act ; which it naturally regards as an overbearing of the woman by the man, an act of cruelty. Hence

it is apt, all its life through, to associate an act of force with sex satisfaction ; which leads the boy, who generally identifies himself with the father, to expect to display force, to have an element of cruelty in his sexual satisfaction (" sadism ") ; and the girl, who generally identifies herself with the mother, to expect to be overborne and roughly treated by the man (" masochism "). In very extreme cases, it determines the perversion of the unhappy people who can only find sexual " satisfaction " in flogging, or being flogged. (The excessive passion of the old-time school-master for flogging has one of its roots in this infantile fantasy ; it is justified afterwards, like all our " unconscious " impulses, by the reasoning mind, with specious reasons of virtue and morality.)

Another problem arises for the child from its ignorance of the nature and use of the reproductive organs. It does not understand why there should be a difference between boy and girl. The boy commonly attributes the male organ to both sexes ; he attributes great importance to it, as did primitive man, and the discovery that the female sex does not possess such an organ may lead him permanently to despise it as something inferior (misogyny).

This, in extreme cases (perversion), in conjunction with other circumstances which we will discuss later, may lead him, in later life, to choose as his sex-object a girlish-looking boy who, for him, combines the attraction of the over-estimated male organ with the qualities men normally seek

in women. Or he may dispense altogether with girlish qualities, and seek a sex-object as masculine as possible.

Often this is intensified by the children evolving a theory that girls are formed from boys by cutting off the penis; and still more so when a foolish nursemaid, or parent, threatens to cut off the little boy's penis, in a well-meant endeavour to prevent his masturbating. We are then in a fair way to observe the castration-complex (the symptoms of which, in later life, are, amongst others, a morbid fear of venereal disease and other diseases, fear before the sexual act even in marriage, fear before women even in daily life, fear to urinate in public, etc.). This fear is generally associated with the father, for reasons which will be discussed later.

The girl, then, is apt to feel herself as something inferior. Hence will arise a wish to have been born a boy, and, since that is not possible, a determination to make herself as like a boy as possible (tomboy). This will lead in later life to the choosing of girls as her love-objects (since she thinks of herself as a man). Or it may take the form of attempting to live the life of a man at second-hand, i.e. by absolutely directing the life of her husband or son (cf. *Volumnia* in Shakespeare's play *Coriolanus*; presumably modelled after Shakespeare's own mother, whose death gave rise to the play).

Whether a child successfully avoids these pitfalls, or, if it does not, to which of the above forms, and to what extent, it falls a victim

depends entirely on the details of the environment and its own natural disposition.

The cases in which the grown man or woman has become "nervous" through a conflict between impulses in the unconscious which originated in these misunderstandings and its conscious notions of what is right and wrong, may be classed under the heading (1) above, "Misunderstandings of the Normal Sex life."

CHAPTER VIII

CHILD AND PARENT. ŒDIPUS-COMPLEX. FIXATIONS

WE have seen above that the child, as it emerges from the stage where it is only interested in itself, turns most of its libido towards the parents ; and that (whether by a reaction to the natural preference of the grown-up parent for the child of the other sex, or whether by some instinct anticipating the latest sex difference) there is a special bond of sympathy between the little boy and his mother, and the little girl and her father.

The relation to the mother is, however, in the case of both sexes at first, the more intense, owing to the function of suckling, and the fact that the mother, generally speaking, tends the children while the father is often away at work.

The affection between child and parent is in many respects analogous to that between adult lovers ; that is to say there are frequent caresses, there is a sharing of the bed, the same intimacy in dressing and undressing. The only essential difference is that in the former case the relationship has no stimulating effect on the reproductive organs, and does not produce there the characteristic manifestations of adult love.

Suppose that a child was born with that concentration of sex-libido in the organs which normally occurs at puberty; then its relations with the parent would be unmistakably incestuous. Now, this is not known to happen. It does, however, often happen that, owing to peculiarities of disposition or environment, as the child grows older, the sex-libido is not sufficiently withdrawn from the parent, and it thus, at the age of puberty, finds itself with an incestuous attachment. Such a sticking of the sex-libido to an infantile love-object we call a "fixation."

Since the idea of incest, of sex-relations with the parent, is utterly abhorrent to the conscious mind of the ordinary civilized human being, the "censor" will not pass it. Consequently the idea is thrust into the unconscious. Here, then, is a first-rate soil for the growth of every sort of morbid psychological symptoms.

Here we may digress for a moment to consider the reasons for the horror which is attached to the idea of incest. Nearly all countries have erected legal barriers against sex intercourse of near relatives, even in marriage. Moreover, most primitive peoples have elaborate rules on this subject. Yet we know that brother-sister marriages have often been recognized; and, if we are to believe an English Judge who has great experience of the subject, the cohabitation of brother and sister is surprisingly common among the lower classes at the present time; who are ignorant that the law forbids it, and feel no repugnance at the idea. Amongst Royalties and

great nobles of past generations, where we can best observe the tendencies of human beings when freed from legal restrictions and economic necessities, we find recorded a high percentage of cases of every sort of incestuous (and homosexual) intercourse.¹ For the purpose of analytic theory, it is not necessary to seek the origin of the prevailing horror of incest; it is sufficient to recognize its existence. But it may help us to understand present conditions better, if we advance a theory which seems probable, though it is not capable at present of proof.

If we consider the probable conditions of human society as it emerged from the animal, the social unit was probably a family, grouped round Pappa. No doubt pappa had a rough sort of affection for mamma, and was capable at times of self-sacrifice, on behalf of her and his children. But he must have been a savage sort of creature, capable of wild outbursts of fury when irritated. This must have occurred, sometimes, at the comparative uselessness of his spouse at the period of her bringing forth, and at the time she must devote to her children instead of to him. In his fury he would strike her, being restrained from too great violence by the fear of injuring her usefulness. No such thought would restrain him with regard to the infants, particularly the boy. Doubtless he sometimes actually killed some of

¹ In several cases, also, we find such hatred between father and son that the father has not hesitated to seek a pretext for putting his son to death, or has even actually done so, e.g. the cases of Frederick the Great of Prussia and his father, and of Philip II of Spain and his unhappy son Don Carlos.

them.¹ As the children grew older, he would naturally pick the best of his daughters as his subsidiary wives ("props of his declining age"), giving away or bartering the rest with neighbours. The boys, if they became too independent, he would drive out of the family to set up on their own. Finally, a son would retaliate, when pappa became old and feeble, kill the old man, and take over wives and property himself. The jealousy and savagery of this domestic warfare would often be terrible, especially as the sons would have also a great awe, and sometimes love, for their father, which feelings they must balance by an excess of hate.

The result of this conflict of emotions in primitive man led him, through the agency of the early legislators (magic men, priests), who can only have been half-conscious of the reasons for their actions, to set to work to minimize these struggles. And the only possible way to do so was to prohibit even the idea of father marrying daughter, or son mother. This prohibition was strengthened with all the arts of magic and religion. So in time these terrible conflicts were avoided. And in the course of thousands of years such a feeling of horror at the idea of incest was created in the mind of man, that when a scientist in the twentieth century accidentally stumbled on the fact that the unconscious rivalry between son and father, daughter and mother, is still one of the greatest causes of unhappiness among mankind, he was, in spite of the over-

¹ And ate? It seems to be indicated by the Greek myth of Chronos and his children, and by similar myths elsewhere.

whelming evidence, greeted with icy silence or angry denials.

For it is so, indignant as we may be. Just as an analyst can, by directing our thoughts in certain directions, to an extent influence what we dream about, but never what we dream, so magic man and priest (the predecessors of the psychoanalyst, dealing with the same problem, by the same means, *mutatis mutandis*) can alter the form in which emotions are expressed, but never the emotions themselves. The emotions which influenced the Apeman, or Julius Cæsar, or Plato, are the same that influence you and me ; it is only in the expression given to them that we differ.

To leave speculation, and return to observed fact. There exists in modern man a horror of incest, based partly on unquestioning acceptance of authority, partly on unreasoning emotion. Nevertheless all of us, as children, "desire the parent" ; the boy in his infancy is often literally the rival of the father for the mother's bed, care, and love. Similarly, the girl is, though to a less extent, the rival of the mother ; and as she remains longer in the home, the causes of friction (arising from unconscious jealousy) are in later years innumerable. What we most often observe is a more or less dutiful, but irritable, indifference in the conscious mind ; while the unconscious contains both hatred of, and desire for, the parent. Less frequently, one emotion will predominate completely in the conscious mind, the other in the unconscious. If the girl then expresses conscious hate of the parent, she will be led, by the desire in the unconscious, to

manifest excessive love for persons who in some way act as substitutes for the parent. If the desire predominates in the conscious, the girl will be morbidly fond of, and dependent on, the parent; and unnaturally scornful of, and independent of, other persons who should share her affections.

In all of us, desire for the parent persists to some degree, and, if unrealized, leads to quarrels apparently about something indifferent, but in reality arising from jealousy. In extreme cases, where definite "fixation" has occurred, the individual may become clearly neurotic; clearly dominated by the parent attachment; unable to leave home, and unable to stay at home.

If there were not this mixture of love and hate (at the idea of incest) there could be no conflict and no illness.

The enormous part played in our life by this desire for the love and understanding of the parent is one of the discoveries of psycho-analysis which has provoked most indignation. Yet it is now so obvious to all who care to study carefully the emotional relationships in any family, that it astonishes us that we could ever have failed to see it.

That the Church, in its more vigorous days, appreciated the importance of the sex-attraction between near relatives is shown clearly by the prominence given in the Prayer Book to the "Table of Kindred and Affinity." If "no decent-minded person could possibly wish" to marry a near relative, would it have been necessary so conspicuously to prohibit it?

To sum up, endless possibilities of unhappiness arise from the failure to realize that *the earliest sexual emotions of the child, which form the model for all its later love affairs, are always felt in connection with the parents*, love for one (or both) and the corresponding jealousy of the other. An attachment to, and desire for the love and understanding of, the parent may persist in the unconscious as a fundamental element of the psychic life, long after misunderstandings have changed the attitude of the conscious mind to indifference.

This group of psychological problems is generally referred to under the name "Œdipus-complex," taken from the title of a classical Greek play, whose hero Œdipus, by birth a prince, is fated to kill his father, and marry his mother.

In modern life, the affair does not usually take such a violent course. Let us consider a few typical cases, out of the infinite variety which are possible.

Suppose a boy, naturally rather timid and inclined to stay with the mother, who is secretly delighted that her son is so "devoted" to her, so dependent on her. The boy is the father's rival for the mother's love; when the father comes home, the boy must relinquish his place of privilege. The boy accordingly becomes jealous, wishes the father out of the way—wishes him "dead," for to the child, as in the dream, "dead" means nothing more than out of the way.

This wish is shocking to the conscious ideas he has already formed of right and wrong; it

is censored into the unconscious. Henceforth, he is frightened of the father ; for he is dimly aware of his evil wish and dreads discovery and retribution.

The punishment he is most likely to fear is the removal of his manhood, which makes him the rival of the father for the mother, i.e. he acquires a morbid fear in connection with certain parts of his body ; which fear, with the associated thoughts and ideas, we call the "castration-complex") ; particularly if he has a guilty feeling owing to forbidden masturbation, and is further troubled over sex problems, from the failure to receive proper assistance in his infantile researches. The consequences may persist all through life. Excessive timidity (the case of Michelangelo is almost certainly due to this), fear of being alone, fear to urinate in public, irrational feeling of sympathy for, or fear of, murderers, are signs of the childish death-wish repressed into the unconscious.

The child, moreover, takes the parents as his models of man and woman. He judges men and women, all his life, largely by the standard of his father and mother, or by the ideal he formed of them. The boy's natural desire is to equal or surpass the father, the girl's the mother. The father and mother, on the other hand, often wish to keep the children for ever in the childish state of dependence, a most reprehensible and criminal selfishness. Now the boy who is too fond of the mother ("mother-fixation") rejects the father as the model, prefers the mother, and models himself on the mother. Thus he may be said to desire "to possess the mother, and to be the

mother," i.e. he emphasizes the feminine side of his nature, tends to seek the society of women (feeling himself as one of a band of sisters), and may have love affairs with men in which he plays the part of the woman.

If he marries, he will tend to marry a woman as like his mother as possible, and the marriage will probably not be too successful, because he will all the time be adopting the relationship of boy to mother rather than of husband to wife. In extreme cases, he may be impotent with his wife: the wife being really a mother-substitute, the incest-barrier comes into play, and he reverts at the critical moment to the psychic condition of a child, and inhibits himself by auto-suggestion from sexual intercourse.

Or the unconscious incest feeling may be so strong as to prevent him from sentimental or sex intercourse, with women at all; or, if the latter does take place, it will only be possible to him with prostitutes, whom he regards as a different species of women from his mother. As soon as he begins to form a liaison with a woman of his mother's class, the "incest" prohibition rises up and makes the relationship "platonic," excluding the idea of sex intercourse.

That the boy should prefer the mother is natural, and tends to prevent him over-emphasizing his masculinity. Only in excess does it become morbid, e.g. when encouraged unduly by the mother, or when the father (from misunderstanding, having its origin almost certainly in his own child-parent relations, or from absence, or death) is too much in the background.

Exactly the same considerations apply, with the obvious changes, to the affection of the girl for the father. In cases where this is exaggerated, where the daughter acquires a fixation on the father, she will seek "to possess the father, and to be the father." She will be jealous and scornful of the mother, she will assume a masculine form of life, she will tend to form sentimental friendships for her own sex in which she plays the part of the man; and, if she marries, she will choose a man as like the father as possible. The marriage will tend to be unhappy, because she will always be inclined to regard her husband as daughter-father, rather than as wife-husband.

In practice, the parents of the present day are mostly suffering from the results of misunderstandings with their own parents; this naturally will further complicate their children's reactions. Above, I have given "typical" cases, for the sake of simplicity.

There remains the case where the parent of the opposite sex is dead, or is temperamentally very unsympathetic to the child. The child will then be the more attached to the parent of its own sex. The boy will therefore tend to accentuate his masculinity, the girl her femininity. Where fixation occurs, the boy will tend to form love relationships with his own sex, in which he will play the part of the man; the girl with members of her own sex in which she will play the part of the woman.

For normal development, then, the child should choose the parent of its own sex as its model for itself, and the parent of the opposite sex as its

first love-object. By the age of puberty, the love-attachment should be loosened; and the relationship change to one of sympathetic friendship. Where the same parent is taken as both model and love-object, and where a fixation occurs, the later sexual life of the individual concerned will deviate, to a greater or less degree, from the normal.

To people with such attachments in the unconscious the process of analysis should make clear the real nature of their difficulties, and so enable them to grapple with them—provided that physical conditions are tolerable, and that the patient is not compelled to live among people who do not, or will not, understand him or her. From the practical point of view this is of the first importance, a successful issue being dependent on the possibility of the patient turning to useful activities the libido which was previously occupied with the parent. As it is just the complexes of the patient's relatives which have originally caused his or her illness, the said relatives are naturally hostile to analysis the acceptance of the conclusions of which would entail the overcoming of their own long-standing prejudices (hence the resistance, often manifesting itself in abuse, or pseudo-arguments), and so they often render successful treatment impossible.

The kinds of "nervousness" associated with fixation on a parent may be grouped under heading (2) above, "Misunderstanding of the Relationship of Child and Parent."

CHAPTER IX

PERVERSION

HERE we must digress for a moment to speak about "Perversion."

This chapter will, I am afraid, be most of all open to the accusation of "nastiness." I can only repeat that a great deal of avoidable unhappiness is created for both children and grown-ups by the fact that the subject of sex has long been in all countries, but particularly in England, tabooed as "nasty" or "improper." An indignant clergyman wrote recently to *The Times* protesting about an alleged proposal "to establish psycho-analytic methods in our schools" (whatever that may mean), and said that for the study of psycho-analysis more study of pornographic details was necessary *even than for medical students!* "Pornographic" is a word derived from the Greek, and means literally "harlot-writing." It is inaccurate to apply it to the science of mid-wifery, in which harlots as harlots are much less vitally interested than are respectable married women. The type of person, however, who considers the study of child-birth "improper," will certainly consider psycho-analysis pornographic.

It is perhaps permissible (though not very courageous) in an individual to refuse to face the facts of life which affect unpleasantly his sensibility ; it is, however, the bounden duty of parents, school-masters, and clergy to try and acquire clear and useful ideas on the subject of sex, so that they can help those who look to them for guidance. Knowledge of the physical side of life is not in the least "shocking" to little children ; it is only those who have been kept in undue ignorance thereof, and been taught false notions of delicacy, that suffer temporarily from the final discovery. Moreover, as long as their misunderstanding persists, so long will they be unable to form satisfactory love-relationships ; while apparently unreasonable discontent will embitter their attitude towards life as a whole, and hamper them in every undertaking.

I shall therefore speak frankly, veiling nothing in the indecent obscurity of Latin.

Actual perversions are comparatively rare ; but a mild form of the psychological attitude which in its extreme form produces a perversion is exceedingly common. It is easiest to understand the incipient form, by considering the completely developed.

By "perversion" is meant the practising of some sort of unnatural sex intercourse. The only significance we can give to the word "unnatural" in this connection is a kind of intercourse in which the individual seeks a sensation of pleasure in direct connection with the reproductive organs, a pleasure separated from the

biological function of producing children. Thus we ought, logically, to include masturbation, and all forms of intercourse where contraceptives are employed, under the heading "perversions," and stigmatize them as "unnatural." Current scientific parlance, however, basing itself on current morality, does not call such intercourse perverted, thus sacrificing logical classification to practical expedience.

Perversions can be divided into two groups.

(1) Those in which the love-object chosen is itself unnatural.

(2) Those in which the natural love-object is chosen, but intercourse achieved in an unnatural manner.

As the natural form of intercourse, is taken that between man and woman ("heterosexual") where the process is brought to completion in the normal manner, without the use of contraceptive measures. As said above, the only sense in which this can be said to be the natural form is that it is the form which leads to the birth of children, for which purpose it would seem that the reproductive organs have been evolved.

In the first group of perversions are included intercourse (by "intercourse," I mean physical relations in which the sensations directly connected with the reproductive organs play the part of first importance) between persons of the same sex (man and man, or woman and woman—"homosexual"), or between an adult and a child before the age of puberty, or between a human being and an animal.

In the second group the intercourse occurs between members of the opposite sex, but in some form which does not lead in the course of nature to the birth of a child.

Other unhappy people can get sexual pleasure only from inflicting pain on others (sadism), or from having pain inflicted on them (masochism).

These people may feel the same horror of natural intercourse as other people do of unnatural intercourse.

We have seen already that the disposition of the child, considered from the standpoint of the grown-up, is polymorph-perverse, i.e. that in its choice of love-object it does not discriminate between male or female, human being or animal, or even between animal and inanimate object. Exactly, then, as a fixation on a parent (childish love-object) leads to an Œdipus-complex, so a fixation (due to circumstances and disposition) on some other childish love-object (an animal, or fellow child) will lead to the perversions in group (1).

We have seen, further, that the child may derive a pleasure strictly analogous to the sexual pleasure of the adult, sometimes from stimulation of the organs themselves, sometimes from the passing of its excrement, and sometimes from sucking the mother's breast.¹ A fixation on any of these childish forms of pleasure beyond the age of

¹ The healthy working of physiological processes is a great source of contentedness to the adult also. But this pleasure should not be connected unnaturally with the reactions of the reproductive organs.

puberty will produce one of the perversions in group (2).

In fact, perverted sexuality is nothing more than sex-libido expressed, *in that age where it is particularly associated with the reproductive organs*, in infantile forms.

Analogies for these perversions can be found in the animal kingdom, e.g. in some forms of life the reproductive organs are connected with the mouth, not with the urinary system. It is as if the child, before developing on definitely human lines, makes certain reminiscent explorations of the other routes which life has taken in the course of evolution.

The sadistic and masochistic perversions are closely connected with infantile misunderstandings of sex intercourse as an act of violence and cruelty—sadism resulting from an identification with the father, masochism with the mother.

A misunderstanding of the nature of normal sex intercourse may arise in the childish mind through observation of dogs, horses or other animals; and later determine the nature of a perversion. Perverted homosexual intercourse may arise between men, simply by a sort of false analogy with heterosexual intercourse.

The chances of a pervert getting much satisfaction from his sexual life are very small. Let us suppose that he is homosexual, but otherwise normal. Firstly, he is one of a class who must keep rigidly concealed his tendencies from the majority of even his friends; secondly, whatever intercourse he achieve must be, to some extent,

unnatural; thirdly, it is highly improbable that he meets anyone with his complemental perversion.

He must therefore have recourse to prostitutes—that is, to persons who will, in return for money, lend their bodies for sexual purposes. Thus he can, at the most, obtain nothing more than the crudest animal satisfaction.

Efforts are periodically made by persons (generally of low character and for monetary gain) to establish an organization for putting such people in touch with one another. Such attempts are in this country savagely punished by the law (the recent “Link” case), presumably on the rather absurd supposition that we shall all fall victims to these unpleasant practices, if we once hear about them. The number of potential perverts (the word “pervert” is properly only applied to those who actually have such intercourse) is, it is true, large in proportion to the perverts proper—to some extent we are all potential perverts, since we were all polymorph-perverse as children—but only those people are likely to turn the impulse into reality in whom it is already so strong that it is finding some other equally undesirable outlet.

Need I say that I am not recommending the spread of perverted practices, but reprehending the school-girlish terror of sexual matters (manifesting itself as cruel handling of persons who should be regarded as invalids rather than criminals) from which even the Judicial Bench is not altogether free; immensely enlightened and humane as it

is, in this respect, compared with the Clerical and Educational professions?

Above we have considered the case of psychological perverts or perverts properly so called. I mean of such persons as are impelled towards an "unnatural" expression of sexuality, as other people are towards a normal expression; e.g. a homosexual will feel no inclination sexually towards a member of the opposite sex, will be filled with exactly the same feeling of horror at the very idea of sex intercourse with the opposite sex, as the normal person is at the idea of intercourse with their own sex.

But there are also accidental perverts, i.e. people who under normal conditions seek a normal satisfaction; but, deprived of the normal outlet, take another as second best. As, for instance, seafaring men or soldiers who are deprived of feminine intercourse sometimes take temporarily to homosexual practices.

This is strictly analogous to the case of the true perverts. Both take to unusual forms of satisfaction because they cannot get the more appropriate form; the one owing to the conditions of the outer world, the other owing to the conditions of his own mind; the one from lack of suitable objects in his environment, the other from a fixation on an infantile object.

Masturbation is a sex manifestation characteristic of puberty, when nearly all boys and girls indulge in it to some extent. It is probably caused by the surplus of sex-libido which, during the very difficult psychological adjustments of that

period, can only under most favourable circumstances be entirely projected on to the outer world (in friendships, in games, in art, in work that is not too exclusively intellectual). It is, however, also common enough in early childhood, when it is frequently accompanied by a castration-complex, and also amongst adults. The need for information on this subject of young men, even of the upper classes, was brought to my notice in a curious way. I had occasion to study the well-known American educationist, Stanley Hall's, two bulky volumes on *Adolescence*, and took them out of the Union (Undergraduates) Library of my University. I could not help noticing that the pages of the chapter headed "Masturbation" were dirty with thumb-marks and had been often turned over, while the rest of the two volumes were quite unsoiled.

Persisting into adult life, masturbation is a sign of unsatisfied sex-libido, often accompanied by a rejection of normal expressions of sexuality, and an excessive sentimentalism or idealism. In itself it does not, in moderation, do much harm to the individual, but it often acquires considerable psychological significance as the symbol to the practicer of his or her failure to cope with life (a "secret shame"). As the person concerned adapts him or herself psychologically, the habit will lose its force; in bad cases, cold-water treatment, etc., is said to be helpful. The efforts of uninformed persons to check the habit in the young under their care, by fanciful pictures of the terrible consequences, have far worse results on the minds

100 PSYCHO-ANALYSIS AND EVERYMAN

of their charges than the habit itself has on their bodies.

One other perversion deserves special mention here. This occurs when the libido remains fixed in the earliest stage of all; when the love-object is still one's own body. This sort of pervert can admire his own beauty in a mirror, and very little more. This perversion is called "Narcissism." Extreme cases are exceedingly rare, but in its milder forms (excessive self-admiration, self-esteem) it is exceedingly common. Such people are least of all susceptible to psycho-analytic influence. The name is taken from the classical Greek myth of a beautiful youth called Narcissus, who fell in love with his own reflection in a pool.

There is a chance of curing perversions, if they are taken soon enough, by psycho-analytic treatment; but the only satisfactory method of dealing with this problem is by the spread of our newly acquired knowledge in this field amongst our Educators.

Perversions can *not* be cured by moral lectures, by corporal punishment, or by prison.

CHAPTER X

THE HOMOSEXUAL DISPOSITION

THROUGHOUT this book I am assuming that the individual possesses at birth, apart from any subsequent influences, a certain natural disposition. That is to say, that amongst those individuals who have developed satisfactorily, and have been free to choose their environment, there will still be manifested a great variety of choice. One will be most interested in sport, another in business, another in his family, another in art, and so forth.

In saying, then, that somebody has an homosexual disposition, I mean that he or 'she is by nature more inclined than the average person to form affectionate attachments with members of his or her own sex, analogous in every way to those which occur between members of the opposite sex, except that the questions of marriage, and of procreating children, do not arise.

Such people are exceedingly common, and to the outer eye in no way distinguishable from others. There is nothing necessarily wrong, unnatural, or perverted about them. Many most distinguished men have shown this trait in a marked degree (Socrates, Michelangelo, Shake-

speare), and several of our English kings have manifested it so strongly as to give rise to (unproved) suggestions of perverted practices (Edward II, James I).

We have seen already that as children we are all polymorph-perverse; but that if an adult shows the same diversity of choice of love-objects, in connection with some of those reactions of the reproductive organs which are characteristic of the function of reproduction, we call such a person a "pervert" and say that there has been a fixation of libido on an infantile love-object.

The psycho-analytic theory of the libido expresses the belief of those who have given most study to the subject, that the fundamental impulse, or desire, or urge to expression, or whatever we call it, is *essentially of the same nature in the civilized adult as it is in the child or the savage, but its expression should be different.*

That the adult with his different bodily and mental organization should express his sex-libido in the fashion of a child is unnatural, and contrary to the interests of society.

What should, then, happen to the libido? Let us consider the attitude of children towards animals. They do not recognize the gulf between them and human beings; they regard them as another variety of brothers and sisters—perhaps halfway between relations and servants;¹ they caress them, and gladly share their bed with them. The primitive peoples, whose mentality the child in numerous

¹ Their pets are allowed into the drawing-room; and addressed in terms applied to social equals, never to servants.

ways represents, made their gods in the image of animals just as freely as in the image of man.

Such an attitude in the case of grown-up, civilized man would be thought very undesirable, unless it was clearly only a symbolic expression of a feeling of the unity of all created things (e.g. in St. Francis of Assisi). The child's libido-interest-in-animals, then, is not destroyed in the adult ; it appears as loving care of the domestic animals under his charge ; as interest in the habits and the history of animals in general ; as sympathy and understanding in their treatment ; and, in a phrase, in the realization of the proper position of animals in the scheme of this world.

In short, as the child grows up, the expression of his libido-towards-animals changes from simple fellowship, and the employment of endearing terms to them, into a wider-spread and more intellectual interest. So in general with other libido-interests : in children they express themselves chiefly in terms of endearment ; in the grown-up they lose in affectional depth, but gain in breadth and stability.

The one exception to this development is the sex-libido. In childhood it is diffused over a wide area without great depth or intensity ; in the adult, it is withdrawn from the wide front, concentrated in marriage predominately on one object, gains greatly in intensity, and is connected specifically with the function of reproduction.

The normal tendency of the growing child is

to replace emotional interest, in persons and objects, by a more intellectual interest ; with the one exception of the opposite sex, which is regarded less and less as an object of intellectual interest, and more and more as an object of emotional interest. The libido theory (the hypothesis invented to explain the observed facts) postulates that, if at any time an imperfect adjustment occurs to the new demands of life, the libido, which cannot be destroyed, expresses itself in some other way. It either "regresses," or "sublimes," (or is "introverted"—turned inwards—with an accompanying output of fantasy). That is to say, it either reverts to a method of expression suitable to an earlier stage of development, but not suitable to the present stage ; or it anticipates in a one-sided manner the expression suitable to a more advanced stage. For instance, the little girl, whose case is related in Jung's *Ueber Konflikten den Kindlichen Seelen*, where the libido, prevented, by the attitude of her parents in sex matters, from its free development, finds an outlet in pseudo-scientific study, unnatural to her age, and one-sided. Moreover, any conclusion at which she may arrive will be vitiated by the confusion between the objective problem (which does not really interest her) and her subjective problem. Therefore I call her studies pseudo-scientific ; they are not determined by a dispassionate interest in objective phenomena, but by a desire to free herself from a psychological problem, by projecting it on to the outer world.

At first, there was much talk of the virtues of "sublimation." The libido was conceived of as a dark, archaic, dangerous force which might regress, becoming positively devilish, or might, in sublimation, "suffer a sea change into something rich and strange." From the point of view of society, it is no doubt a preferable solution to regression; but from the purely psychological point of view both solutions are simply expressions of libido unsuitable to the stage of development.

The choice of the word "sublime" is interesting. A substance is said in chemistry to "sublime" when it passes directly from the solid to the gaseous state, under the conditions in which the majority of substances would pass first through the liquid state. When the libido sublimates, then, it passes directly into a different state without the usual intermediary stages. In psychology, as in chemistry, such a proceeding may have advantages for some certain purposes; but in itself we cannot consider it either desirable or undesirable.

Let us now return to our theme, and consider the youthful development of those people who will in after-life devote themselves to the education and care of young people. They will mostly be of a homosexual disposition; since only exceptional women are qualified to be educators of boys, only exceptional men of girls.¹

¹ The combination of homosexual disposition and interest in education produces the practical educator; interest in education without homosexual disposition would produce the educationist, or writer on the theory of education.

In childhood, like everyone else, they will have distributed their affections over a large range of love-objects; at the age of puberty, when, owing probably to the different rate and different direction of development of boy and girl, all young people tend to associate most with their own sex (so much so, that by almost universal custom they are educated in separate establishments), these people will have done so in an especial degree, which, as long as it leads to no foolish depreciation of the opposite sex, is quite healthy and natural. The sex-libido withdrawn now from its diversity of objects and concentrated on fellow humans, has gained greatly in depth, but not yet sufficiently for the decisive choice of a life-mate. This will occur normally in the twenties; but in the case of those by nature homosexual it tends to be delayed. They may even never marry at all, being able to express their libido in loving interest over the affairs of their own sex in general, by breadth of front keeping it from assuming too great intensity of interest in one person; which would lead at the worst to scandal, at the best to "favouritism." It must be emphasized that such an adjustment can only be made by very exceptional people, without a considerable regression of libido into infantile forms, or mildly neurotic symptoms (e.g. the notorious idiosyncracies and eccentricities of unmarried schoolmasters and schoolmistresses).

A sufficient withdrawal of interest from one's own sex to permit of happy marriage must be regarded as the normal.

To sum up. We may properly call homosexual all the people whose interest is directed, above the average degree, towards the affairs and persons of their own sex. Where development is normal, many of them will naturally become educators of the young. Where, however, imperfect adaptation occurs (generally in relation to parent attachments),¹ the libido will either regress, or sublime. In the first case (regression), they will tend to become homosexual perverts—the particular type depending on their early experiences and environment. In the second case (sublimation), they will tend to reject physical sexuality altogether; to think that all forms of it are alien to them; and to live at an unnaturally high level of “idealism.” Their unconscious will compensate for this by making them the victims of peculiarities, oddities, unreasonableness of various sorts, forgetfulness, and, sometimes, by neurosis, or by the sudden, irresistible, impulse to some highly undesirable form of regression.

¹ As in Michelangelo to his father, and Leonardo da Vinci to his mother. Where two such homosexuals, with opposing fixations, met, it was inevitable that they should either fall in love with one another, or manifest violent hostility. The latter occurred. See Freud, *Kindheitserinnerung des L. da Vinci*, and Romain Rolland, *La Vie de Michel Ange*.

CHAPTER XI

THE HOMOSEXUAL "PROBLEM"

THE reader of the last chapter will, I hope, realize by now that, psychologically speaking, there is no homosexual problem apart from the general problem of education; which is, how man can be best helped to find that expression of his libido which is proper to the stage of evolutionary development, of the individual and of the race, in which he finds himself.

Unfortunately, the clouds of darkness which envelop the whole field of sex are especially thick in this neighbourhood. If our educators are terrified of mentioning normal sexuality (heterosexuality), the mention of homosexuality drives them frantic. The normal development of a boy, according to these worthy persons, seems to be pictured somewhat as follows. The same applies, *mutatis mutandis*, for girls.

"The boy's first fifteen years are spent in complete ignorance of all sexual matters. He will, however, not be forbidden to notice that the human race is divided into two types by the clothes they wear, and by the sort of Christian name they have received.¹

¹ An English "humorous" paper—I think *Punch*—once printed, as a joke, the answer of a child who was asked whether

"About the end of this period, he may possibly have occasional emissions of semen during sleep. This will, however, not arouse his curiosity, or alarm, in any respect; nor will he be so nasty-minded as to discuss it with his friends. About the same time he will be confirmed; during the preparation for which he will receive warnings, generally exceedingly unclear, against the lusts of the flesh. If he is, and always has been, a nice-minded boy, he will of course not understand: but the warnings are included on account of the black sheep that are found in every flock.

"Somewhere between the age of twenty and thirty, he will 'fall in love' with, and marry, a girl whose upbringing has been very similar to his own. They will then—the theory does not say exactly when or how—suddenly acquire all the knowledge necessary to the delicate processes of sex relationship, the begetting, birth, and upbringing of children, and make successfully the exceedingly difficult psychological adjustments.

"Should the child be at any time so naughty as to discuss these improper matters with other children, desire to know what the difference between a boy and a girl really is, where babies come from, and whether it is itself growing properly (which will lead it to watch other children per-

the little friends with whom it had been bathing were boys or girls. "I don't know," was the answer; "I haven't seen them with their clothes on." No doubt to the "respectable" this seems both funny and to indicate a most desirable state of innocence in the child. To the analyst, with his knowledge of the almost inevitable consequences, it has also a tragic aspect.

forming the duties of nature), it will be given a moral lecture, and, if necessary, punished."

To formulate such a theory is to demonstrate its absurdity; nevertheless, in twentieth-century England, it actually is the unspoken theory on which the practice is almost universally based.

Of course, it breaks down utterly. It is true that the child's first investigations (in its third to sixth years) are successfully driven into the unconscious, generally without worse immediate results than the child being unaccountably a "little run down," and the parents put to the expense of a fortnight at the seaside; incidentally an excellent foundation has been laid for a future "neurosis," or "unsatisfactoriness"; and confidence in the parents has suffered a blow from which it will *never* recover. But at the age of puberty, the curiosity becomes irresistible, and now, owing to the earlier experiences, it is accompanied by a sense of shame (persisting for the rest of life), so that it no longer consults parents or schoolmasters, but gets such information as it can (often ludicrously wrong) from maidservants, and menservants, and encyclopædias, fitting it in as best it can with the unconscious infantile sex theories. Moral lectures and punishment have now very little effect; and where an exceptionally able schoolmaster is not present the mixture, in a big public school, of boyish frankness and idealism with all sorts of precocious and perverted sexuality, sometimes presents a most extraordinary and unedifying spectacle. It is, however, the psycho-

logical results which are far more serious than the physical.

Here we must return for a moment to the school-master theory of sex. It does not recognize that the expression of sexuality in a crude physical form arises, in cultured and civilized man, chiefly from the bottling up of emotional stuff (libido) which would properly be expressed in happy friendships tinged with emotion, and *in a life which has in itself the elements of beauty and so satisfaction*. The barrack-like life of some of our big schools, where art is regarded as an effeminate hobby, and intellectual interest as "bad form," except in a few "clever" boys,¹ immensely increases the crude expression of sexuality.

Of course, the boys find some expression in games; but the semi-professionalized games, as played (one might say "worked" at) in our schools, with the preposterously exaggerated rewards for skill in them, are no adequate outlet. Moreover, the supreme importance given to games

¹ In my days, the scholars were regarded by the other boys with suspicion as actually daring to like and enjoy "work." A school-friend, the son of one of our most distinguished Field-M Marshals, told me once of the delightful change in the attitude towards him of his fellows when, being ill, he was sent to the Sanatorium, where no one knew him to be a scholar. Alas, after a brief period of friendliness, another boy arrived, recognized him, and told all the world about him. At once the old atmosphere of suspicion returned.

Some time ago I amused myself by trying to reproduce in a burlesque of modern life the psychology of *Twelfth Night*. After much thought, I found that the only position at all corresponding to that of the Clown in a Shakespearean play is the position of the Music or Art Master in an English Public School.

at school leads, one might almost say, to a "games-fixation" in some cases, when the grown-up man is unable to take a real interest in anything else; so, when in after-life, as often occurs, he can no longer get games, he is unable to divert his interest into more useful channels. Thus all life appears to him as a miserable anticlimax to the heroic and glorious time of school; such a person is naturally most indignant when any doubts are cast on the supreme value of our educational methods.

Some schoolmasters have actually, in so many words, advocated the playing of games till the boys are too exhausted to be immoral. The effect of this is still further to enhance the position and influence of the more athletic boys, that is of those boys the majority of whose libido is expressed in physical, rather than intellectual, or artistic, directions. Moreover, exhaustion is in itself highly undesirable, leading to morbid reactions, physical and mental; this hits particularly hard the more sensitive and complex boys who develop more slowly than the others. They tend then to compensate by a premature development of their purely mental capacities.

Indulgence in the physical side of sex intercourse is, according to the psycho-analytic theory, a form of selfish indulgence (greediness) akin to the over-eating of a hungry person; it is, however, by the old style schoolmaster (so far as they consider the question at all) regarded as a sin (just as in the Middle Ages greediness was considered a sin); homosexual intercourse, it follows, is a

far more terrible sin, directly inspired by the devil, or by the salaciousness of men and women sated with the enjoyment (!) of heterosexual debaucheries. The remedy is, of course, for slight offenders, moral lectures; for others, punishment. This view receives in England, as regards men, certain confirmation from the Criminal Law, which makes "acts of gross indecency" between men an offence punishable with imprisonment and hard labour.

Now the schoolmaster observes (though only when it is simply forced on his attention) that boys, in addition to a certain amount of crude animal sex ragging, are apt to form friendships of a romantic nature, older boys with younger, and younger with older; and that these affairs sometimes lead to some sort of undesirably intimate relations.¹

¹ The standards tacitly applied by the body of masters were roughly as follows:

Boys of the same age might walk arm-in-arm. Boys of different ages, e.g. 14 and 16, must not mix at all outside class, games, or official duties. Any two boys found exchanging kisses would be lectured and almost certainly beaten; any two boys found in one bed would be beaten. To walk with your arm round another boy's waist or neck was laid down by one pundit to be effeminate. I suppose he would not have shared my enthusiasm for that poem of Walt Whitman's (though *Leaves of Grass* was in the School Library), which says:

"Come, I will make the continent indissoluble,
I will make the most splendid race the sun ever shone upon,
I will make divine magnetic lands,
 With the love of comrades,
 With the life-long love of comrades.

I will plant companionship thick as trees along all the rivers
of America, and along the shores of the great lakes, and
all over the prairies,

To save the boys from the danger of this sin, an ingenious system is in some schools devised, by which the boys, partly by direct order, partly by custom, are divided into little groups of the same age, and any free association with members of another group is strongly discouraged.

While I was Head of my House at school, a new boy came to another house who was the son of a family friend. At my mother's request, I proposed to invite this boy to tea in my study. This was forbidden by the authorities; though it might have been supposed that as Head of my House I was above suspicion of attempting to indulge any undesirable practices with a complete stranger, four years my junior, at afternoon tea. It is only fair to add that this rigid division into groups is justified as necessary for discipline. Such discipline does not seem to me worth maintaining. I believe, however, that such alleged reasons are really rationalizations. It was commonly believed in the school that certain masters used to make it their business to go round the games in the afternoons, to see if any of the older boys were watching younger ones playing. I fancy this belief was well founded.

I will make inseparable cities with their arms about each other's necks,

By the love of comrades,

By the manly love of comrades."

Is it really so fanciful to suppose that part, at least, of the present hostility between classes and communities and nations is only the extension to a larger sphere by the adult of the mental attitude of exclusiveness acquired in youth, part naturally, but part deliberately (if indirectly) inculcated and encouraged by educators?

Needless to say, the boys make these friendships all the same. The result is that the sentimental, unsatisfactory, element is emphasized, and, also, that from lack of everyday companionship and common interests, the friends are apter to express their feelings in crude and violent ways when they do meet. Other boys are led to claim that their friendship is purely ideal; others to masturbate. That is to say, we can observe regression, sublimation, and neurotic sexuality in all their simplicity.

The little good-looking boys, under these circumstances, adapt themselves amazingly to the psychological rôles of mistress or coquette.

Many genuine friendships survive all these difficulties. Under the most favourable circumstances, i.e. where an exceptionally able schoolmaster is in charge, the boys emerge "clean-minded, healthy young Englishmen" in appearance; but the more athletic type fearfully ill-informed, intolerant, and uninterested in everything outside their own very limited sphere of ideas; the intellectual type aggressively self-assertive, and painfully over-intellectualized; the artistic inclining to "decadence" and "artiness." The minds of all alike are seething with unsolved problems.

I recollect once hearing in the school chapel a sermon by a very exalted Church of England prelate, in the course of which he thanked God that by a previous discourse of his in a school chapel two boys had been saved from a "terrible sin" which they would otherwise have committed that very night. Presumably the terrible sin

would have been sleeping in the same bed, and indulging in mutual masturbation, or some similar practice. No doubt the sermon did actually give the boys concerned the excuse for escaping such an unworthy manifestation of their friendship, and, so far, served an excellent purpose. I do, however, definitely maintain that to talk to schoolboys of "terrible sins" is to encourage hysteria, and tends to make them neurotic, with alternations of unnatural "sinfulness" and unnatural "piety"; very little, if at all, less bad for them than a passing crude expression of sexuality.

Need I say that I am not advocating the spread of such practices among boys, but what I believe to be a saner, and healthier, and more effective, method of preventing them?

A further anomaly is the fact that the (probably rightly) most esteemed element of culture in our schools is the inculcation of the Greek way of thought. Greek art and philosophy is, throughout, consciously homosexual. The finest expression of Greek thought is found in the works of Plato. Now Plato takes as the highest function of the psyche the love of man for man, not man for woman. Intellectual boys are immensely suggestive to such eloquence as Plato's, and the confusion created in their moral ideas by the contrast between the ideal presented to them and the practice they witness, is not much lessened by such subterfuges as the suggestion of the master that they shall read "she" wherever the text says "he."

With this very inadequate sketch, we must take leave of schools and schoolboys, and consider

the position of adults. The Law differs in all the European countries in this respect. In England, most perverted practices are not an offence between man and woman, or between woman and woman; but are between man and man. It is very doubtful how far this law reduces the actual number of acts of indecency between men. It certainly leads to blackmail, and its psychological effect is to suggest that any emotional friendship between men is of a doubtful character. Nor is it apparent what good is achieved, or expected to be achieved, by punishing those who do these things. An enlightened legislator would probably repeal the paragraph concerned.

The efforts of certain well-meaning, but psychologically ill-informed, persons to pass an Act creating an offence also between women is deplorable. Minors should of course be protected as in heterosexual intercourse. If the people who are so anxious for repressive legislation were to be psycho-analysed, nobody would be so surprised as themselves at realizing that their real motive is simply unconscious (hysterical) fear of their own suppressed homosexuality.

The reader will, I hope, by now realize that when I say homosexuality, I mean the word to be understood as I have defined it above. I do not mean "perversion."

Before we leave the subject, we must mention a third view of homosexuality which enjoys a certain vogue. This is the view advanced by the propaganda-institution known as the "Wissenschaftlich Humanitares Komitee" presided over

by Dr. Magnus Hirschfeld of the Institute für Sexual-wissenschaft in Berlin. It claims that we may properly speak of three sexes, man, woman, and intermediate, or Uranian.¹ Of these three sexes, it is claimed that the "highest" is the "intermediate," because, (1) it consists of persons in whom the masculine and feminine temperament is evenly balanced. Its members are therefore capable of wider understanding of humanity than the purely male or female type. This balanced temperament is that of the creative mind. (2) Its love affairs are more "ideal," and less physical, than heterosexual love affairs, because the question of begetting children does not arise.

There is much truth in both these claims. The creative mind is a mind fully developed. We have seen that there is an homosexual element in all of us (analytically the boy loves the father, in a similar fashion as, but less strongly than, he does the mother). The fully developed man or woman will therefore almost certainly have had emotional friendships with a member of his, or her, own sex; and can, therefore, be so far claimed as an "intermediate."

Secondly, homosexual love being typical of that stage of development where the sex-libido is withdrawn from the infantile multiplicity of objects, but not yet narrowed to the opposite sex, i.e. the period before it is concentrated in the reproductive organs, to enable the function of reproduction to be fulfilled, it does certainly tend

¹ An Urning is a male homosexual, an Urlinde a female homosexual.

to be less "physical" than the relations of grown man and woman.

To postulate a third "sex" is, however, to misunderstand the meaning of the word "sex." We can talk of different "sexes" simply because in connection with the function of reproduction bodily modifications have occurred in the reproductive organs (with which we include here the breasts), so that it was possible to distinguish two types of human beings, two sexes. The word "sexual" was then used of the physical and emotional relationships characteristic across the two sexes. The word homosexual expresses the fact that there occur, to a lesser extent, relationships between members of the same sex, analogous to those characteristic of the relationships across the sexes.

The Wissenschaftlich Humanitares Komitee has done a very valuable work in boldly facing prejudice, collecting a mass of evidence, and creating an atmosphere favourable to the repeal of a cruel law, but the psycho-analyst must reject absolutely its theory. It is founded on the conscious statements of homosexuals as to their feelings and motives, which have been unconsciously falsified by their desire to justify themselves in their behaviour. By psycho-analysis, their unconscious, real, motives would be made manifest (have in many cases been made manifest), and the matter put in its true perspective

CHAPTER XII

FREUD, JUNG, AND ADLER

FREUD modestly gives the credit for the first accidentally discovered employment of psycho-analytic method to one of his predecessors in Vienna. It was, however, Freud himself who developed the clue thus found, who worked out the theory, and who for some ten years, in the face of indifference and active hostility, successfully employed the method he had evolved. Honour be to whom honour is done.

It is necessary that the public should realize this, since there are many people who, while disowning Freud, and what they consider unpopular in his teaching, endeavour to claim the credit for all that is attractive and successful in it—e.g. we find the following conversations in a popular and widely read novel (see Appendix II): “But how can they cure all those things just by talking indecently about sex?” “Oh, mother, they don’t. You’re so crude, darling; you’ve got hold of only one tiny part of it—the part practised by Austrian professors on Viennese

degenerates.¹ Many of the doctors are really sane and brilliant."

And again, later: "Jim" (an eminent surgeon) "frowned over Dr. Evans": "Rosalind sent you to him; of course; she would. Why didn't you ask me, mother? He's a desperate Freudian, you know, and they're not nearly so much good as the others. Besides, this particular man is a shoddy scoundrel, I believe . . . Was he offensive?"

Since Freud is the maker of psycho-analysis, and has borne all the odium (of which there has been not a little), surely in common honesty he should be given the credit also?

At the end of the ten years of isolation, a little group of fellow students gathered around him, and rapid progress was made in many directions. Unfortunately, from the beginning this band did not work together as harmoniously as could have been wished. Finally, two groups split off from the first, and set up on their own; the first headed by Dr. C. G. Jung, of Zurich, the other by Dr. Alfred Adler, of Vienna.

In this chapter I will attempt a short description of the main difference of theory between these three groups.

The Freudian views I have already endeavoured to express in the preceding chapters, so far as they harmonize with my own experience. The chief modifications are these:

¹ "The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are" (St. Luke xviii. 11). But perhaps the author would say that our Lord had not to deal with Germans or Austrians!

(1) When Freud says libido, he means it in the sense for which I have used the phrase "sex-libido."

(2) The Freudian Dream Theory is (very briefly) this: The Dream represents the Fulfilment of a Wish. This wish is not entirely, or perhaps not at all, known to the conscious mind. It appears in the dream distorted by the "Censorship." By the Censorship is meant the tendency of our ego, our conscious moral self, to suppress all ideas unpleasant to it. In sleep, this Censorship is sufficiently relaxed to allow the ideas to appear in the dream, but distorted. The dream picture, as also the neurotic symptoms, is a *compromise formation*, produced by the conflict of two psychic forces.

(3) Freud does not distinguish between sublimation and what I have called self-expression normal to the evolutionary level. He seems to regard the past as being more real than the present and the future.

(4) Perversions and neurotic symptoms are alternative paths by which the libido expresses itself when an "infantile," "archaic" impulse is repressed into the unconscious. The unconscious is the sum of these repressed impulses.

To my mind, it is the interpretation given to the 4th of these propositions which is most open to criticism; it seems to imply a conflict between the bad "infantile," "archaic" impulsive self and the "good" reason. This is nowhere stated in so many words in Freud's writings; but it does seem to be implicit in them as a pre-existing judgment.

Freud's theories may be open in some respects to criticism and improvement—naturally. But they are always true scientific hypotheses ; devised to harmonize a mass of observed facts and experiences, never an idle spinning of theory *in vacuo*. Hence his views are always extremely moderate and reasonable.

In speaking, however, with people who have been analysed by Freudians one finds, very definitely indeed, that they have the impression that there are within them certain archaic, infantile impulses from which they should be freed (e.g. homosexuality). My view is this : *that the impulse which expressed itself in childhood in a childish form, should continue in adult life, but express itself differently*. If it could be destroyed (which it cannot), interest in life itself would, so far, also be destroyed.

To take an example. A young man was analysed for some months by Freudian analysts, at the end of which he felt himself better, but not altogether satisfied. One of his conscious difficulties was homosexuality. Without the least inclinations to unchastity, he had "fallen in love" with a young man to such an extent that it interfered seriously with his peace of mind and his application to his work. He now produced a dream, in which he endeavoured to rescue from a fire a fish which he half desired and half feared. He himself interpreted (probably correctly) the fish as the symbol of his homosexuality. Now, in accordance with his analyst's teachings, he regarded his homosexuality as an "archaic im-

pulse " that, having been exposed, ought to have disappeared. Its symbolic reappearance in his dreams and its actual continuance in real life worried him. The point I wish to make is that it was not his homosexuality that he ought to get rid of, but the infantile expression of it. The fish no doubt symbolized it in its infantile aspect. But the symbol is a compromise in a deeper sense than the Freudians realize. The fish is also a very holy symbol. The Greek for fish is *ἰχθυσ*, which letters form the initials of *Ιησους Χριστος Θεου Υιος Σωτηρ*—Jesus Christ, Son of God, Saviour, and as such are to be seen conspicuously in many churches. Moreover, the figure in the fire, unhurt, reminds us at once of the figure in the fire in Daniel, chapter iii (Daniel was himself a dream interpreter) "whose form was like the Son of God."

This same impulse which in its childish expression is harmful (hence his fear in the dream) is the very thing which, transformed into the expression suitable to his age of life, will give him happy friendship, satisfying work, success and joy (hence the feeling of attraction in the dream).

This tendency to regard the unconscious not simply as the source of all impulse good or bad (including the impulse-to-reason itself), but as a collection of archaic impulses, is much more noticeable in the Freudians than in Freud. It is therefore presumably the result of learning analysis, not so much from direct observation of facts, as from Freudian theory. Now Freud's theories (as everybody else's) must be the compromise

between the observed facts and the observer's own prejudgments. His pupils learn the theory without studying, necessarily, the mass of facts; consequently, like all disciples, they manifest in conscious practice what in the teacher is repressed into the unconscious.

On this view, there must be within the great analyst himself certain unanalysed prejudgments of which he is himself not aware; though the keenness of his intellect, and the breadth of his experience, safeguard him, so far as he is personally concerned, from being misled in practice.

Jung, the head of the Zurich School, does not always show in his writings the same scientific moderation and strict self-limitation to hypotheses urgently demanded by the facts. He has pursued the investigation of the "unconscious" into regions of mythology and kindred spheres, perhaps a little farther than our equipment yet enables to tread securely. He is the head of a considerable school.

His chief innovations in theory are these:—

(1) The Dream symbol is manifold; it condenses in itself many meanings and so expresses admirably the point of view of the different psychic forces, which together form up the personality at the moment. Less stress is laid on the Wish Fulfilment aspect. We can deduce from the dream not only the events which have led up to the dream, but also the path which the Dreamer *ought* to take for the future.

(2) He extends the conception of libido to include all man's interests and desires, and makes it approach even to Bergson's conception of the

Élan Vital. He does not appear to notice that we must in this case suppose the Libido to behave in two different manners (Chap. X).

(3) He avoids the difficulty of supposing all "desire" in the unconscious to be archaic, by saying that these "desires" are not real but symbolic. For instance, in an Œdipus case, the son does not really desire the actual mother, or feel hatred for the actual father. These are merely symbols for a desire to unite with the "great Mother" (whoever she may be), to find his own soul, and so forth. I cannot profess to express this theory adequately, as I have no very clear idea of its meaning.

Surely we suppose a desire to exist or have existed, when a person manifests a tendency to take a certain action, or has actually taken it? Now there are instances in which these incestuous and murderous actions are actually carried out. It is true that, by analysis, the tendency to this particular action (i.e. the desire) is replaced by another. But to say that the desire is only symbolic is surely a confusion in the use of words. Is not the correct statement this? That a desire (i.e. a tendency to a particular action) is the expression of some psychic impulse (a specific portion of libido, in fact) not directly apprehensible to us. This specific portion of libido may express itself in various ways, suitable or unsuitable. The libido is indestructible, but the particular desires in which it is expressed are constantly modified by circumstances, and can be consciously modified by analysis.

(4) He introduced the conception of the "Collective Unconscious." This, again, is not very clearly defined, but it seems to express the observed fact that in the psyche there exist, apart from memories of our individual experiences, racial psychological memories which manifest themselves in the spontaneous reproduction of variations of all the religious myths, symbols, fairy stories (i.e. fables representing the psychological experiences of the race) which have appeared in the various parts and the various ages of the world. A great deal of research has been carried on from this point of view, and immensely interesting results accumulated.

(5) The application of the psycho-analytic method to cases of *Dementia Præcox*.

(6) The establishment of the distinction between "introverts" and "extraverts." That is, between people who are chiefly interested in the inner world of consciousness (e.g. creative artists), and those who are chiefly interested in the outer world (e.g. interpretive artists). In the case of mental trouble the introverts will retire into themselves, ignoring the material world; e.g. a man will imagine himself Emperor of China, and pay no attention to the facts which prove him to be Tom Smith of London. The extravert will, on the other hand, react too violently to external facts—becoming terrified, for instance, at something which would hardly attract another person's attention (hysteria).

This conception is of great convenience; but to attempt a reconciliation between the views of

Freud and Adler, on the grounds that Freud's theories are based on the observation of extraverts, Adler's of introverts, seems beside the mark altogether.

It is only fair to note that Jung gives the body of his doctrines the title of Analytical Psychology, rather than Psycho-analysis.

Adler, a Viennese doctor, and early disciple of Freud, is the exponent of the "Will-to-Power" Theory.

He observed that every neurosis is accompanied by a sense of inferiority (admitted or not admitted) in the patient; and that most of the symptoms can be interpreted as an attempt to attract that degree of attention and care from those in the environment which the patient would naturally receive as a healthy person whose opinion and character is esteemed by his acquaintances. Starting from this fact, he postulated the fundamental instinct of each human being to be a Will to Power, or determination to be a real man (the "manly protest"). This point of view made possible the grouping together of a great many facts, otherwise isolated, which are of the greatest practical interest and use.

But to deduce from these facts that the most fundamental instinct of mankind is a Will to Power, a desire to dominate, seems to me altogether unjustifiable. Moreover, it is entirely incompatible with the observation and experience of our daily life. The majority of people are palpably not engaged in a struggle to dominate; they are only anxious to have a secure position

with a few comforts, and to be allowed to develop their tastes in peace. If the "manly protest" means no more than this, why not say simply "to express their libido"?

Suppose an intelligent inhabitant of Mars to observe the earth through a telescope. He interests himself in human warfare. From careful observation, he notes that after a battle one side has usually had less casualties than the other, and that this side shows more signs of cheerfulness than the other. He therefore draws the conclusion that the object of all these operations is to have the least possible number of casualties compared with the opposing side. He could fit in with this view an immense number of facts; and indeed work out military text-books on this assumption, differing hardly at all from the existing ones.

Yet his view of the causes and aims of war would be ludicrously absurd.

We can say that every failure of the individual to adapt himself to life is accompanied, amongst many other symptoms, by an oscillation between an excessive self-depreciation in some respects and an excessive self-assertion in others.

But there seems no need to suppose that every symptom is an indirect means of fulfilling a Will to Power instinct; though it is perhaps true to say that every symptom is an effort to restore the balance of the psyche, which has been disturbed by the suppression of some portion of the libido.

CHAPTER XIII

MAN AND WOMAN ; THE UNCONSCIOUS ; THE REASON

THE object of this book, as has been stated in the Foreword, is to contribute in some small degree to that fuller understanding of our own nature without which it is impossible to establish a saner civilization. At this point we shall leave psychoanalysis for the moment, and consider very shortly the nature of the difference between man and woman.

Physically, human beings are classified as male or female, according to the nature of their reproductive organs. As a rule, there is no difficulty in thus distinguishing them ; there do, however, occur occasionally "hermaphrodites," that is, persons having the organs of both sexes, more or less completely developed.

Certain other physical modifications are characteristic of the sexes. The woman has highly developed breasts ; the man only rudiments. The hair of the head grows longer in woman than in man ; on the contrary, her cheeks, lips and chin are hairless, while the man grows both beard and moustache. In general physical strength the man surpasses the woman.

Nevertheless, any, or all, of these characteristics may be transferred in particular cases.

In short, nearly (but not quite) all human beings can be classed as of one sex or another by their physical appearance. There are, nevertheless, innumerable young men and women whose sex it is impossible to determine at sight, if they are dressed alike. In childhood and in extreme old age, the secondary differences are much less pronounced than in the prime of life.

Psychologically, it is much harder to distinguish man from woman; indeed I do not think that any psychologist has yet devised a means by which he can distinguish the sexes by a purely psychological test. Nevertheless, we can say that certain qualities are characteristic of the man's psyche as compared with the woman's.

This is not to say that all men show all these characteristics as compared with all women, but that all men show some of them; and that man in general (the normal man) shows many of them as compared with woman in general (the normal woman), in a way analogous to the physical characteristics mentioned above.

The most characteristic function of the woman, contrasted with the man, is to bear children, and tend them in their infancy. The characteristic function of the man is to interest himself in things not directly concerned with the continuance of the race, but rather with the perfection of the individual.

Man is, of course, the begetter of the children, but this function of the man is in no way compar-

able in importance, psychologically or physically, to that of the woman in bearing children.

He can perform it in a few minutes, without more than a momentary interruption of his other occupations, and it has no particular after-effects upon him (indeed, impregnation could be performed artificially, without the man approaching the woman at all). The bearing of children is, on the contrary, a very slow, painful, and sometimes dangerous process.

The main psychological differences are connected with these functions. The woman stores up the experience of the race, and passes it on to the new man. In the process of evolution, man is the explorer, the discoverer, the inventor, the enlarger of individuality; it is his business to increase the command of man over nature, of mind over matter. This new command, this new knowledge, is absorbed into the human psyche, and stored up in the woman; to some extent, the new generation of men start where the old left off. In a sense, then, the woman represents the whole, man a part split off, specialized to fulfil a particular task.

Man's best tool is his reason; woman's, her intuition (the direct apprehension of truth without the intervention of logical processes); man is intellectual, woman emotional. Man is interested in abstract ideas; woman in personalities.¹ Man

¹ A friend told me the following illuminating conversation, overheard between two lady undergraduates, after a lecture by an eminent Don:

First L.U.—"My dear, isn't he a darling?"

Second L.U.—"Yes, darling; isn't he a duck?"

is strong, a fighter, ruthless, coarse, brutal, destructive; woman weak, a peacemaker (where a rival is not concerned), refined, gentle, a preserver of life. From this aspect, sadism and masochism are seen to be simply morbid exaggerations of the biological difference between man and woman, transferred from the physical world, to which they really belong, to the psychological world. Man is simple; woman complex.

The intense importance of child-bearing in women leads, according as they accept or reject the responsibility, to a division of women into two types. This classification is not to be based on actual physical relations, or non-relations, with men, or even on whether they bear children or not (there are prostitutes who are excellent mothers and "respectable" married women who are psychologically in every respect inferior to many prostitutes), but by their mental attitude towards sex. The one type regards her relations with men as the affectional and emotional aspect of the function of Motherhood.¹ The other type affects to regard her relations with men simply as a means of individual gratification (whether she indulges herself in physical intercourse, or, through "moral" scruples of social expediency, or fear, remains "chaste") and motherhood simply as a nuisance.

I say "affects" to regard it thus. This attitude is a matter of the conscious mind; woman's

¹ The professional relations of a prostitute with men may be regarded simply as a matter of business; and her affectional and sexual life proper be kept quite distinct;

unconscious can no more reject motherhood (I refer to a psychic condition, nothing physical) than her body can reject her womb.

Physically it is what we do that matters; psychologically, what we do matters very little; but what we think, matters everything. If the thoughts of our conscious minds are sufficiently out of harmony with the unconscious ideas, then we become ill. The fundamental unconscious is the same in all of us; but the apprehension of it by the reason is very various. Psychologically it is not the words in which we express our thoughts which matter, but the attitude of our mind. Two people may express the same attitude in words which seem to the logical person to be directly opposed. It is the business of academic philosophy to find formulas expressing the attitude of the unconscious to the different aspects of the universe in words acceptable to the reason of all.

We say, then, that certain qualities may be considered typical of Man, and certain of Woman, though in every individual these qualities are largely mixed. Yet at least for a good many years to come, the main division of labour between the sexes will presumably still be based on the above distinctions; while exceptional members of either sex will, in increasing numbers, engage on the tasks more usually left to the other.

Since the sexual function is so much more serious a matter in woman than in man, marriage is to woman more important than it is to man. The same is true of the psychic life. The woman without love suffers more than the man without

love; man has his "work" which brings him satisfaction of a sort which the woman cannot get from work unless it is work for a man (or a woman taking the part of a man, psychically) or for children, whom she loves.

Many interesting speculations have been made as to what it is that determines the degree of sexual attraction between two individuals. It cannot be said that the problem has been yet solved. It seems, however, probable that it depends in some degree on the complementary nature of the sex attributes (physical and psychic). That is to say, the very masculine man chooses the very feminine woman; the man who with his masculine qualities combines many feminine characteristics chooses the woman who has a similarly balanced nature. The latter couple satisfy one another sexually and will also understand one another intellectually much better than the highly differentiated couple. All these relationships are of course enormously complicated by the fact that the individual is hardly ever altogether normally developed, and is restricted by economic, social, and other factors, from anything approaching a free choice.

This theory has the advantage of accounting for the homosexual disposition, and its characteristic appearance at the age before the questions of marriage, home, and children have arisen. It is, however, only a provisional and tentative hypothesis.

That violent and sudden passion (ideal or physical) of one person for another which, amongst

our emotionally utterly ignorant and undisciplined population, passes for falling-in-love, is generally the sudden condensation, so to speak, of a mass of free libido, about some object which quite unconsciously sets the process in motion. It is comparable to the sudden crystallization of a super-saturated solution when a particle of some foreign body is introduced. It is not necessarily based on any real sympathy, or the union of complementary natures at all ; and is, in itself, no proof of the suitability of the person who manifests it to be a husband or wife.

Transference on to a psycho-analyst is of a somewhat different nature. In the case of "falling-in-love," the libido was, so to speak, in the air ready to be condensed. In the case of somebody who is being analysed, the libido was already fixed, in love or hate, on some object, or spending itself in an internal conflict. The analyst, by his art, loosens the fixation, and the patient, unable at once to employ this freed libido, turns it, in its old form though detached from its old object, upon the analyst, in the form of love or hate, or an oscillation between the two.

If we may be so bold as to consider a definition of true love, we might say that it arises where two people, free from unreasonable attachments, with their interest already expressing itself freely over life (not collected, like a thundercloud, in the air), by kinship of interests, by complementary sexuality, and by natural esteem, with the sanction of their reason, cultivate their friendship till each takes a peculiar delight in the affairs and

affection of the other. This love will be yet not altogether uncontrollable, for they will still place honour (that is self-respect) and good manners (that is respect for the rights of others) above the selfish interest of their own love. Such love is of course not possible where the affectional and emotional natures have been, as is too often the case in this and all puritanical countries, systematically starved during youth.

We must now consider the relations of the Unconscious and the Conscious. In the Unconscious (or Subconscious) we include all those psychic processes which are not present in consciousness during a given period. What is in consciousness at the moment is decided by the reason, working for a particular end, and therefore excluding irrelevant matter ; without which logical thought would be impossible.¹ This end has been chosen by the reason, interpreting the impulses arising from the unconscious, or sometimes

¹ The ideas which come into consciousness over a long period, e.g. the whole life of an individual, are decided by the general mental outfit of the individual, which is itself determined by his reason, and by the conceptions of life he has received from his education and environment, modified by the power of his own personality. *The pressure of the personality of the individual is, in the vast majority of cases, less than that of the environment—hence the vital importance for giving the individual as accurate and yet as broad a conception of this universe and his position in it as we possibly can.* The individual whose psyche is aware of more than his conscious mind permits him to think of, but whose personality is not strong enough to overbear the environment, will express these perceptions in (a) dreams, (b) fantasies, stories, poems, actions, etc., which are of the nature of dreams, modified not only, unconsciously, by the "Censor," but also, consciously, by the waking mind.

overborne by the strength of an impulse which it would rather ignore. In the healthy man, the conscious has accepted the impulses from the unconscious, interpreted them, disciplined them and turned them to useful ends. Such a man has no feeling of boredom with life, but a feeling of satisfaction. But where the conscious mind has denied the unconscious impulses, misunderstood them, and repressed them without disciplining them, the man concerned will find life unsatisfying, and talk chillingly to enthusiastic young people of the Vanity of Human Wishes and the Hopelessness of Human Effort.

The function of religion is to embody in the most accurate and beautiful symbols the perceptions of the profoundest depths of the Unconscious, and to present them to us with appropriate ceremony at the moments of greatest suggestibility (as M. Coué would say)—for instance, morning and evening, at birth, the change from youth to manhood, marriage, death.

The Reason is logical, adventurous, loves exploring and enquiring ; is inclined to self-righteousness and legalism.

It proceeds from the unconscious as the stalk and flower of a daffodil proceed from the bulb.

The Unconscious is emotional, intuitive, impulsive, inclined to disorder and confusion.

I once had the opportunity to investigate the unconscious of a man of remarkable personality and great ability, in whom the emotions were almost completely dissociated from the reason.

In his dreams and in his unconscious symbolic

actions, this separation was represented by the undeclared or ill-fated, yet constant, love of a woman for a man—the woman ever constant, the man too timid, though longing, to declare his love, or even going mad, yet the woman never deserting him. There was also a wealth of bridge symbolism, with dreams of a desire to cross a bridge, occurring as early as the tenth year.

Religion, then, may be regarded as the building of a bridge between conscious and unconscious, over which they can meet and so marry. It is interesting to note in this connection that the Head of the Christian Church adopted the title borne by the head of the Old Pagan Roman Church—the title of Pontiff or Bridge-BUILDER ; and that the inspired translators of the Authorized Version of the Bible (unlike the uninspired compilers of the Revised Version) described that most sensuous and imaginative (full of images) collection of love-poems, the Song of Songs, as a symbol of the love of Christ (the life-giving spirit, that lives by impulse) towards his Church (the organization established by the reason to interpret and carry out the impulse).

CHAPTER XIV

THE MISUNDERSTANDING OF RELIGIOUS SYMBOLISM

THE reader who has borne patiently with me thus far perhaps remembers that in an earlier chapter we said that at the present time faulty adjustments to life (leading to a feeling of dissatisfaction, and, in extreme cases, illness) can be grouped under four headings. With three of these we have already dealt ; the fourth—the Misunderstanding of Religious Symbolism—seemed to have been forgotten.

It was, however, deliberately left to the end that it might be separated from the specifically psycho-analytic portion of the book. The unhappiness and discontent arising from the inadequacy of conventional religion rarely reach such a pitch in the individual as to necessitate his consulting a doctor. But the present universal sense of dissatisfaction, and even hopelessness, is perhaps more due to this cause than to any other ; and a true psychology must consider a dissatisfied person as a morbid person. If a man understands himself and understands his environment, then he will know what he wants, and how to work for

it. He will then be happy in his work, and, accidents apart, be contented with the results.¹

Here I will give the shortest possible summary of the Science of Gods (one should say Theology, but that term has been specialized) as modern research in general, and psycho-analytic in particular, show it us, and then an account of the origin of the current misunderstandings.

¹ Of course, in the present chaotic state of society, where nobody knows for what they are working, or why, and where the most favoured remedy is that we should all do what we are already doing twice as hard as before—as if that could do anything but increase the confusion!—the disorganization is so great that the vast majority are condemned to an endless toil for the bare means of livelihood, and are completely at a loss to know what to do with themselves when they have a little leisure. What is worse, they cannot tolerate that any one else should have leisure, though it is only as man secures leisure that he can possibly evolve into a more useful, cleanly, humane, and generally civilized, creature. Most people at the present day are absolutely unable to conceive that the *work of a man ought to contain in itself the elements of play and his play the elements of work*.

Yet the idea was a commonplace in the ancient world; the very word "school" in Greek meant leisure. At the present moment we have over one million unemployed, and we are rich enough to pay them a weekly sum for maintenance. What an opportunity to train that million into more educated, more skilful, more useful, citizens!

Not a bit of it; frantic cries all around, that we are being ruined, *because* we have won the war, and *because* we are, financially, in an infinitely better position than any other European country!

It would seem to be time to abandon government by "experts," and by "business" men (read Lord Beaverbrook's *Success*, and observe how the maximum of buying and selling is regarded as a good in itself, irrespective of whether it does any human creature any sort of good whatsoever), and return to government by people who can see outside their own little corner of life.

The earliest gods were created by man's attributing to the forces of nature a personality akin to his own.¹

Thus rivers, thunderstorms, seas, mountains, were elevated to Godheads. In the course of time, these Godheads came to be considered as existing apart from the forces, the essence of whose attributes they really were. They became abstractions, removed from their source of life; and ought therefore to have died. Man, however, gave these ghost-figures new life, by projecting on to them his own emotions and desires; so that we acquired Gods of Wisdom, of Power, of Destruction, of Love, of Lust, and so forth. Only a very few men realized what had happened. The majority came to believe in a multitude of beings akin to themselves, but rather more so; who must be propitiated with offerings of various sorts.

This multiplicity of Gods was abhorrent to the cold, logical Jewish mind; and they created the idea of one God, connecting it with childish memories in the unconscious of the Paternal

¹ The old "Aryan" religion, on which, according to Fustel de Coulanges (*La Cité Antique*), the whole civilization of Greece, Rome, and the Hindus was based, was determined by the need felt for lessening the dread in the unconscious of the father during life and of his ghost (the father-image) after his death. This it achieved (1) by reducing his power during his lifetime, by teaching that the family and race were the true unit, the father being merely the chief representative, at the moment, of the race and family, and temporary possessor of authority (e.g. he had no power to "will" his property away from his sons); (2) by providing a ritual by which his influence could be made beneficent after death.

Religion was thus individual to each family, and there were no gods in the ordinary sense of the word.

Authority.¹ Thus was created "Jehovah," a sort of tyrannical father, arbitrary, often flagrantly unjust ; and he was used to lend impressiveness to the legislation of the Jewish lawgivers. This tyranny over the Jewish mind lasted (with periodic protests from "prophets") for centuries, until it finally produced a most terrific reaction ; which is nothing else than the Christ Myth.

This story is that a son was born to a Jewish maiden and to God, who is presumably Jehovah, through the mysterious intervention of a new aspect of the Deity, known as the Holy Spirit. The Being thus born is man and God in one ; he is represented as teaching, in general, the direct opposite of the Jewish system ; that is, he asserted the right of man to live by his impulses, and absolutely denied the value of living by regulation.

The priests of the day, guardians of orthodox religion, got him put to death, yet he died only to live again ; he still lives in heaven ; and yet is in some mysterious way with all men who seek him, in all the world always.

After some centuries, this story was accepted as the basis of the official religion of Europe, and has remained so to this day. For many centuries, every detail of every incident contained in the Bible (the officially authorized collection of Jewish and Christian legends) was held to be an historical fact. Those who questioned this, even indirectly, were held to be very wicked, and severely punished.

In more modern times, however, the Bible

¹ The Christian Church has always stated perfectly definitely that God is "the Father."

has been subjected to searching criticism; the results of which may be thus summarized :—

The Old Testament contains the regulations of the Jewish legislators, a certain amount of more or less accurate history, much magnificent religious poetry; and a mass of legends, partly deliberately invented to sanction legislation, but mostly arising (like other legends) as fantasies expressing the experiences of the unconscious in symbolical form. Early man, like the child, did not distinguish fantasy (psychologically true) from objective reality.

The New Testament contains, primarily, the Christ Myth, the story expressing the reaction of the unconscious mind against the intolerable oppression of Jewish legalism. It is thought that we do not possess the original written form of the myth; but we can conjecture its main features by the comparison of the Gospels of St. Matthew, St. Mark, and St. Luke. In the Gospel of St. John it is already considerably modified by the philosophical and mystical views of the author. The New Testament contains, further, some account (intermixed with fables) of the historical development of the Church; several letters of St. Paul, the man who played the leading part in spreading Christianity, but a Christianity mostly of his own devising, and not that of the Gospels (he appears to have been an epileptic, and certainly was a misogynist); together with a few letters of other early Christians, and a mystical book (the Revelation of St. John the Divine) which shows clearly all the merits and demerits of works which proceed direct from

the unconscious mind without the pruning and trimming of the reason.

The Bible as a whole shows the defects of its times and of its authors. That is to say, that it is full of miracle-mongering, and makes no distinction between historical fact, and fantasy which represents psychological experiences.

The investigation of the process of God-making, as it still continues in India at the present day,¹ has shown that the myth and the miracles are generally attached to the personality of some remarkable man who has recently died (see Sir Alfred Lyall's *Asiatic Studies*—eminent Anglo-Indians have before now been elevated into local deities). Thus the Christ Myth was doubtless built up upon the life of a man Jesus who did actually live in Palestine about the time described, and whose figure we can discern, more or less, through the mythical additions which piety and superstition added; but an impartial inquirer would have great difficulty in deciding which details of the story are historical, and which fanciful.

A few words are here necessary about miracles (arbitrary interruptions of the regular course of nature). It was at one time thought that the miracles recorded in the Bible were all historical facts; and that they proved the divine inspiration of the Jewish and Christian religions. Later (*circa* 1780-1880), it was thought that miracles were impossible, and that the inclusion of miracles in the Bible conclusively disproved its inspiration, and showed it to be nothing but impudent forgery.

The modern view is this. All human knowledge

¹ And in S. Italy. See *Old Calabria*, by Norman Douglas.

is relative, and we cannot say definitely that anything is absolutely impossible. We have, however, by careful observation of nature, ascertained that certain things happen regularly, and formulated the rules governing their occurrence. Thus the sun is observed to "rise" daily at a certain time, according to the season of the year. We cannot say with absolute certainty that the sun will rise to-morrow; we can, however, be sufficiently sure of its doing so to be able to neglect, for all practical purposes, the possibility of its not doing so.

Similarly with miracles in general; we cannot be absolutely certain that they may not happen, or have happened, but we can be sufficiently sure to omit from our calculations any such possibility. Moreover, should they occur, it would shatter the basis of all human knowledge and effort, and leave us in a chaotic world where nothing would remain for a reasonable creature but to lie down and die, as soon as possible. Of course it has long been realized that an arbitrary exception to the laws of nature would be no more a proof of "divine purpose" in the universe than the existence of the laws themselves; indeed the contrary.

Thus, while not denying the possibility of miracles (which, translated into English, only means "remarkable events"), we can entirely neglect the chance of these particular ones having occurred—there being no more reason to credit them than there is to credit those associated with the legends of any other God, ancient or modern, which even the clergy unhesitatingly reject.

We have seen already that the Christ Myth arose partly as a reaction to Jewish legalism. But the unconscious mind was everywhere feeling the need to express the same sort of beliefs (i.e. that there is within us something on which we can rely, on which we must rely ; that this force is immortal, though the individual die ; and that it can remake, and recast, the regulations of former generations) ; so we find arising, about the same period, numerous religions promising a resurrection, and often based on similar legends of a dying yet immortal God.

The greatest of these religions was Mithraism, which at one time was a serious rival of Christianity for supremacy. Many of these mystery religions had communion services (i.e. services where some food representing the body of the dead God was eaten) resembling very closely the later-established Christian ceremony—a fact attributed by one of the early Fathers to the excessive craft and subtlety of the Devil, who thus designed to discredit Christianity, by caricaturing its services before they were invented.¹

However, Christianity triumphed over its rivals, and has, for nearly two thousand years, been beautified and refined by the work of generations of men ; so that, apart from certain crudities, it

¹ Of course those people who cannot realize that " God is within them," that they, too, " are Partakers of the Divine Nature," without such a ceremony, are perfectly right in maintaining the service. They have, however, no right whatsoever to call irreligious those people who, with a twentieth-century education, find the ceremony a hindrance rather than a help.

now seems to us of a different order altogether to Mithraism or Orphism.

Now let us consider the psycho-analytic phenomenon called "transference." Every experienced analyst is aware that his patients are apt to feel an impulse, at some period of the analysis, to call him either God or Devil; though they regard him normally as a man like themselves, doing his best, according to his knowledge, to help them. But man two thousand years ago had not got his impulses under such control; his emotional nature was too powerful for his reason. Thus, as the impulses within him violently oscillated, he projected his libido on to some external object (person or thing), and worshipped it as God or Devil. Yet the God and Devil were both within himself, were himself.

So, even in the present day, people often identify a man of great personality with some of their own deep-seated desires, or aspirations, or fears (i.e. some possible manifestation of their libido), and, ever afterwards, fail to distinguish clearly the objective reality from their projection. Now though a particular desire may change, the libido remains with the individual throughout life. If then this libido is not withdrawn from the object, the individual concerned cannot regard the object as destructible; so, if the object be a person and should die, if there is the least shadow of doubt about the fact, it is denied. Thus we find numerous people who "cannot believe" that General Gordon died in Khartoum, or that Lord Kitchener was drowned; or who feel certain that the Tsar

Nicholas II will yet reappear, to claim his throne.¹ They are really thinking, of course, of certain latent qualities within themselves, which are not dead but sleeping.

In these three cases, the real person was of first importance, the psychological projection of only secondary value.

But consider the case of a God. The historical Jesus, Mithras, Adonis, Orpheus and Osiris, if they ever existed, are of little importance ; the mythical Jesus, Mithras, Orpheus, Adonis and Osiris—widely accepted symbols, that is to say, of our deepest psychic nature—were, or are, of immense importance. Hence the universal irrational belief in the immortality of these Gods, amongst their followers ; this belief is a proof of the psychological theories advanced above, but has no value whatever as evidence of historical fact.

From the practical point of view, therefore, it would be desirable at once to start the re-writing of our religious books, clearly distinguishing myth from history ; assimilating what is relevant and valuable from non-Christian religions, and from Science ; and working out with our poets and artists ceremonies suitable to the great crises of our individual, and national, and international life. The new religion will not be negative,² but positive ; *telling us what we should do*, and how

¹ The same occurred, on an enormous scale, in the case of Nero, who presumably represented to many people the man who followed freely the instincts which in them were repressed into the unconscious.

² How the nine Prohibitions of Moses have so long been accepted as "Commandments" passes my comprehension.

to make life on this earth a little more like heaven, here and now, as quickly as possible.

What, then, are the chief misunderstandings of Religious Symbolism, which leave people with a feeling of dissatisfaction?

The Religion of the Church of England as too often presented to the minds of our children under the existing educational system may be summarized as follows:—

“Christianity is a unique revelation of God. God is a sort of enlarged and superior man, residing in Heaven. Heaven is somewhere high up.” (This is difficult to reconcile with the fact—not known in the first century A.D.—that the world is round.) “Men are naturally wicked, owing to the first woman being persuaded by a snake to eat an apple against God’s orders (this may, however, be taken allegorically, to mean that children are naturally naughty, i.e. do often what their parents tell them not to do); but if they believe, or say they believe, that God sent his Son to earth, to die, like any other revolutionary, for propounding views unsettling to the existing order, and if, further, they go to church at least three times in the year, and partake of bread and wine representing the body and blood of the dead God-man, they will be excused the punishment they deserve for being born and will go to Heaven. All other religions come from the Devil; where the Devil comes from is not known. It is hoped that good Christians, if they have doubts about the morality of Moses, or the authenticity of miracles, will not say anything about it in public; and in any case not criticize the New Testament.”

Like the old-style schoolmaster's Theory of Sexuality, to formulate this is to demonstrate its absurdity. Yet if you ask the average Sunday School-taught child what its religion is, you will find that it believes (or tries to believe) some theory as above. Of course it receives also the regular moral injunctions which are common to all reputable religions, and also to agnostics and atheists, and were developed to the highest point by the Pagan Stoics.

If you consider what the effects of this must be upon the child's mind—effects which will continue long after it has consciously rejected such absurdities—I do not think you will need me to elaborate my reasons for thinking that the current misunderstandings of religious symbolism are one of the most frequent causes of dissatisfaction amongst mankind at the present time.

The mental and moral tortures, in this age of Science, of a sincere and trusting child who tries to reconcile with its common sense the religious theories presented to it, by those whom it most desires to love and honour, are appalling to contemplate.¹

¹ In order to keep this chapter within limits commensurate with the general plan of the book, I have had to limit myself to very wide generalizations which, unaccompanied by modifications and illustrations, cannot appear other than crude. Nevertheless these generalizations are, I think, in essentials, indisputable, and can be verified from any standard book of reference such as the *Encyclopædia Britannica*. But that the general reader may be enabled to form a judgment on the possibility of applying *constructive* criticism to religious beliefs at all, I have included in an Appendix some detailed observations on one particular point (the nature of the Holy Ghost), and a short bibliography of the subject in general.

CHAPTER XV

CONCLUSION

PSYCHO-ANALYSIS is a method by which we can ascertain what is passing in the unconscious mind. The credit for its discovery is entirely due to Dr. Sigmund Freud, of Vienna. Originally discovered in the effort to cure nervous illnesses, it can be applied to the investigation of all mental processes.

The following facts have been established :

(1) Dreams are a psychic process, containing the most intimate personal thoughts of the dreamer. By use of the analytic method, these thoughts can generally be made available to the conscious mind. (Freud.)

(2) Individuals may carry out most complicated processes, and perform innumerable actions, on account of motives of which they are entirely unaware in the conscious mind, and which they may most vehemently deny until they have been analysed. This applies also to people who pride themselves on always behaving "logically." (Freud.)

(3) Children in their very early years (two to six) begin to think over the problem of the origin of babies. The answers they receive to their

questions at this period, and the attitude of their parents to this subject, are of overwhelming importance for their later development, and their own attitude, as adults, towards sex.¹ (Freud.)

(4) The sexual element in the attachment of infant to parent, and the accompanying emotions of love and jealousy, are, if not recognized and handled accordingly, the source of innumerable psychic troubles in after-life. (Freud.)

(5) If the self-expression normal to the period of life is denied any individual, or for some reason becomes impossible to him or her, he or she will regress to a more childish form of expression, or anticipate a form of expression suitable to a later stage of development, or develop definitely neurotic symptoms. (Freud.)

(6) Any failure to adjust psychologically to the changing aspects of life is accompanied by a sense of inferiority in the individual, which he or she endeavours to compensate for, by attracting undue attention in some other way. (Adler.)

From these facts the following theoretic deductions can be made :

(1) That it is reasonable to talk of man as possessing a conscious and an unconscious mind.

(2) That there exists in each individual a sort

¹ Perversion in the adult is a persistence into later life of a manifestation of infantile sexuality. Infantile sexuality is simply the biological reminiscence, in the young of the species, of the sexual researches of primitive mankind. Some investigators have asserted, probably correctly, that hundreds of years elapsed before man's conscious mind realized the connection between the act of coition and the birth of children.

of psychic force, which we call "Libido." This behaves in at least two different ways (Ch. X). It can be transformed almost (but not quite) indefinitely into different desires, it can be dissipated over the external world (the extravert), or be accumulated within the individual (the introvert), or be concentrated on some unsuitable object (the pervert); but it cannot be either decreased or increased in quantity in the individual, or destroyed.

The following practical deductions can be made :

(1) The sexual investigations of children should be satisfied by frank answers to their questions. For all adolescents, physiological classes by qualified instructors should be part of their regular education. Children and adolescents should have ample opportunities of observing each other naked, without special attention being called to the matter (e.g. in bathing).

(2) Parents should realize that it is inevitable that their relationship to their children (particularly those of the opposite sex) should be comparable emotionally to their relationship to one another. They should frankly admit this sexual element, and not allow it to influence unduly their actions.

(3) Those convicted of legal offences in sexual matters should be examined by a psycho-analyst.¹ If he reports them to be incurable they must be placed under restraint; but as far as possible

¹ The qualification to act in this capacity should be a certificate granted after due examination by some central psycho-analytic college.

given the opportunity to earn a livelihood, and be accorded as free a life as is consistent with the safety of others.

Since it is not apparent that homosexual intercourse is necessarily any more injurious to society than heterosexual intercourse where contraceptives are employed, the amendment of the Law in this sense should be considered, preserving the usual protection against rape, for minors, and for public decency.

(4) All clergy and educators should learn at least the A B C of psycho-analysis, i.e. the outline of the theory, and sufficient concrete cases to convince them of its truth.

From practical experience the following conclusion must be drawn :

Healthy psychological growth is almost impossible, in marriage or out, without a reasonable degree of economic independence. (Freud would not take patients for treatment who were not free from economic or social dependence on their relatives ; too often such dependence made a cure quite impossible.) This applies not only to adults of both sexes, but as far as possible to children also. That is to say, their food, clothing, pocket-money, hours of play and rest, should be assured them, and not subject to arbitrary modifications, according to the parents' ideas of whether the child is being "good" or "naughty." It is obvious that most of the conditions above should be decided, as far as financial and other circumstances permit,

on medical and hygienic grounds, and have nothing to do with the child's moral behaviour.

The following philosophical deduction may be made:

There are two sorts of phenomena which are both equally, though neither "absolutely," real. These are the phenomena of the material world, and the phenomena of the psychic world. The phenomena of the material world can be apprehended directly by our sensory organs; the phenomena of the psychic world can only be intellectually apprehended in symbols, or words (themselves a more abstract sort of symbol), taken from the material world. Enormous confusion of thought has arisen, and arises daily, from the failure to distinguish these two sorts of reality. Whatever absolute reality there may be, lies behind these two relative realities. Such intellectual apprehension as we can have of it must come through the apprehension of psychological phenomena which themselves can only be intellectually apprehended in (more or less concrete or abstract) symbols taken from the material world—that is, we can only intellectually apprehend absolute reality, if it exist, at third hand.

APPENDIX I

Dangerous Ages, by Rose Macaulay (W. Collins, Sons & Co. Ltd.).

So many people have, in connection with psycho-analysis, asked me my opinion of a novel called *Dangerous Ages*, by Rose Macaulay, producing the question somewhat defiantly, as much as to say, "There's for your psycho-analysis," that I am tempted to offer a few remarks thereupon.

Let us at once acknowledge what a readable and witty book it is.

We will divide our observations into two parts, taking first the author's conscious criticisms of psycho-analysis and analysts, and then trying to see if we can find out anything about her unconscious criticisms.

(1) We are introduced to two psycho-analytic doctors; one a Dr. Evans, residing, we learn indirectly, in Harley Street ("the same street as Jim"). From Mrs. Hilary's impressions of him we gather that he is personally unattractive, with furtive eyes, not quite a gentleman, and makes notes, during interviews with patients, "for effect's sake."

We have only the briefest account of the interview; we are, however, given to understand that he had made up his mind before seeing his patient, or hearing what she had to say. "It would," thought Mrs. Hilary (*not knowing her doctor and how it would have come to the same thing, only he would have thought her*

a more pronounced case, because of the deception), have been wiser to say . . ."

He talks, we learn, of "sublimating complexes," showing that he is not very clear about the meaning of the words he uses.

At the end of the interview, apparently on very inadequate grounds, he assures her that she is an "obvious case for treatment," and pockets a large fee. On the face of it, Mrs. Hilary, 63 years old, a "muddled bigot," a "confirmed liar through and through," very selfish, with no symptoms more definite than a general miserable egoism, would seem a singularly unpromising case. A desire to get well, and to know the truth, are almost essential for successful treatment. Mrs. Hilary, we gather, went not so much to get well, as "in a flush of hope and shame" to indulge in an orgy of reminiscences and self-pity.

Of Dr. Evans, we can say, then, that there may exist such analysts; but, if so, they will need a considerable private income to enable them to stay long in Harley Street, or else a very large supply of silly women like Mrs. Hilary, who are prepared to pay a high fee to a doctor to listen politely to their imaginary woes; in any case they will not rise to such eminence in psycho-analytic circles as they may amongst novel-writers.

Then there is Dr. Cradock. He is described as personally agreeable; but he talks (as Mrs. Hilary rightly thought, if one may judge by the specimens given) "like a book"; one might amplify "like a badly-written analytic book, with a superabundance of half-understood technical terms, and very little matter therein."

During the treatment, Mrs. Hilary is described as being a much more tolerable person to associate with than before; but after its termination (on the grounds

of expense) her last state was worse than her first—which seems incredible. However, she would not be likely ever to be a very satisfactory person. As to Dr. Cradock, he also is not likely to attain to any special eminence in his profession.

We gather, in a vague sort of way, that Rosalind also practises analysis—in order, it is insinuated, to attract young men. We learn nothing of her methods ; but we may note that men who are ill (even young men) generally choose a doctor who they think will cure them ; while if they merely wish an attractive young woman with whom to flirt, they will probably find one to whom they do not need to pay a two or three-guinea fee for every hour of conversation. But perhaps Rosalind was an amateur ; we do not know.

(2) Our author’s conscious criticisms have not brought us much of value ; let us see if her unconscious criticisms are more interesting.

We gather she has read, or at any rate dipped into, some psycho-analytic books. There is the use (sometimes misuse) of technical terms ; and she has read enough of Freud’s *Dream Interpretation* to discover that he spat on a friend’s staircase in a fit of annoyance with the maidservant, the sort of indiscretion inevitable with complete frankness about oneself but which affords excellent material for opponents who do not feel called upon for the same degree of frankness concerning their own lives.

She seems, moreover, to feel a certain indignation against the Freudians (who are the psycho-analysts, *par excellence*). This hostility seems to be based on their insistence on the importance of sex, and the Oedipus-complex.

“ They would read and discuss Freud whom Neville, unfairly prejudiced, found both an obscene maniac and a liar. They might laugh at Freud with her

when he expanded on that complex¹ on account of which mothers and daughters hate each other, and fathers sons—but they both, all the same, took seriously things which seemed to Neville merely loathsome imbecilities.”

“She allowed him his sex-complex knowing that Freudians without it would be like children deprived of a precious toy. . . . The Œdipus-complex of course he would say it was. . . .”

“Any situation between the sexes—he was all over it. Psycho-analysts adored sex; they made an idol of it. They communed with it as devotees with their God. They couldn’t really enjoy with their whole minds anything else, Mrs. Hilary sometimes vaguely felt. But as, like the Gods of the other devotees, it was to them immanent, everywhere, and in everything, they could be always happy. If they went up into heaven it was there; if they fled down into hell it was there also. Once, when Mrs. Hilary had tentatively suggested that Freud, for instance, overstated its importance, Mr. Cradock had said firmly, ‘It is impossible to do that,’ which settled it once and for all.”

Our author, then, is in the position of one who is learning for the first time something of analysis. Now, so far as the knowledge acquired affects herself, she will, inevitably, bring out of the unconscious, as

¹ The author, like the public at large, constantly misuses the word complex. The Œdipus-complex is the group of subjective-psychological phenomena connected with the attachment of son and mother. Hatred (when it exists; jealousy is a better word for the general case) between the parent and child of the same sex is *part of the complex; not caused by it*. The cause of the jealousy is the rivalry for the mother’s love; the love *and* the jealousy *and* all the accompanying symptoms form, together, the complex. The corresponding daughter-father attachment gives rise to the “Elektra-complex”; but both may be conveniently referred to under the generic title “Œdipus-complex.”

a dream *or as the basis of her novel*, anything that may be lying there with reference to what she has understood. We may regard, then, the basis of her novel as the reaction, if any, to the analysis she has read, with particular reference to sex and the Œdipus-complex.

As we open the book we notice that it is dedicated “ To my Mother,” and attention is called to this by the addition “ driving gaily through the adventurous middle years.”

The publisher’s notice says, “ Miss Macaulay here studies a group of people (mostly women) of four generations.”

We may add that only one man (Barry) plays at all a prominent part, and he only as necessary to illustrate the emotions and point of view of the women.

Of these latter (who are all very self-absorbed and self-conscious) the most important are Mrs. Hilary, a widow, 63 years old, her mother (84, also a widow), her married daughter Neville, aged 43, her two unmarried daughters Pamela (39) and Nan (33), her daughter-in-law Rosalind, and her granddaughter Gerda (20).

The old mother appears to be a quite healthy and normal old lady.

The granddaughter, Gerda, is a vigorous young person and gets herself successfully married. She shows, it is true, one peculiarity ; she accepts Barry’s love, and wishes to live with him, but, “ on principle,” not as his wife. Her resistance is, however, overcome.

Rosalind, the daughter-in-law, is a disagreeable person, but appears quite normal and happily married. She is, it is true, slightly “ narcissistic,” over-paints and takes rather too much pleasure in the sensuous charms of her own body. But that may be a matter of disposition.

This leaves us with Mrs. Hilary and her three daughters. None of these can be considered altogether healthy psychologically.

Mrs. Hilary is depicted in very unpleasing colours, selfish, discontented, useless, and neurotic. The three daughters are all attractive; but all a little odd—too self-centred, and two of them definitely discontented.

Neville, the nicest of them, has been long married, has an agreeable husband and two charming children. She is, however, not contented, worries about what will happen if her husband dies (why should he?) and wishes to take up the medical studies she had dropped twenty years before, and which are now much too hard for her.

Pamela works amongst the poor and seems contented. She lives, however, with a woman friend in a sort of homosexual substitute for marriage which rather irritates her sister and her mother.

Nan is a clever and successful writer; has had many admirers (mostly married men). She feels unsettled and unsatisfactory, and finally decides to allow Barry to propose to her. But she contrives to keep him so long waiting that he marries her niece instead. She then goes off to Rome with a married man; there she still cannot make up her mind to be, or not to be, his mistress; until she finally decides to be so, in order to spite her mother.

Thus we have three sisters, all a little abnormal psychologically. Let us, then, like good analysts, study the childhood parental relations.

We are not told anything directly about them; we can, however, deduce something.

Mr. Hilary was a scholarly, quiet man, with whom his daughters would have much in common. His wife was a "muddled bigot," selfish, stupid and trying to

be clever; but he, blinded by love, never realized her faults.

His children did, though.

"It's uneducated, mother," said Jim, the beloved son, "the way you discuss. . ."

"Well, I've certainly no right to be that," said Mrs. Hilary, meaning uneducated, "and I can't say I'm ever called so, except by my children. . . . Do you remember the discussions father and I used to have, half through the night?"

Jim and Neville, who did, thought "Poor Father," and were silent.

"I should think," said Mrs. Hilary, "there was very little we didn't discuss. Politics, books, trade-unions, class divisions, moral questions, votes for women, divorce, . . . we thrashed everything out. We both thoroughly enjoyed it."

Neville said, "I remember," and indeed she did. Familiar echoes came back to her out of the agitated past.

"Those lazy men, all they want is to get a lot of money for doing no work."

"I like the poor well enough in their places, but I cannot abide them when they try to step into ours."

"Let women mind their proper business and leave men's alone."

"I'm certainly not going to be on calling terms with my grocer's wife."

"I hate these affected, posing, would-be clever books. Why can't people write in good plain English?"

And so on, and so on, and so on. Richard Hilary, a scholar and a patient man, blinded by conjugal love, had met futilities with arguments, expressions of emotional distaste with facts, trying to lift each absurd wrangle to the level of a discussion; and at last had

died, leaving his wife with the conviction that she had been the equal mate of an able man. Her children had to face and conquer, with varying degrees of success, the temptation to undeceive her.

"But I'm interrupting," said Mrs. Hilary, "I know you two are having a private talk. I'll leave you alone. . . ."

"No, no, mother!" That was Neville, of course. . . .

"How artificial one had to be in family life! What an absurd thing these emotions made of it!"

As infants all will go well enough, but just as soon as they begin to talk, and to show preferences, their attitude will be a constant unspoken criticism of their mother (just as she still feels it to be forty years later). This conflict of her prejudices and their fresh, vigorous young life will rage around a thousand and one apparently indifferent points; but all these will merely be the outer defences of the main fortress which is—her relations with and attitude towards their father. Fundamentally it is a matter of sex.¹

Mr. Hilary cannot fail to be to some extent aware of this conflict between his wife and his daughters. He must, then, either make a choice between wife and children, or make a determined effort to educate his wife out of her prejudices.

But Mr. Hilary was "blinded by love"; he sides with his wife and ignores, as far as he can, the unspoken challenge of the children.

The daughter's natural affection for, and confidence in, the father has thus suffered a rebuff; normally

¹ I suppose everybody who has lived much with children has heard the little girl say "Mummy, when you die, I shall marry Daddy and look after the children." Since there is no reason to anticipate Mummy dying before Daddy, this remark must mean "Mummy, I wish you would die, then I could marry Daddy." (In case of distortion seek the wish.)

they would divert the surplus affection to the mother. But the mother is totally unsympathetic, and herself the cause of the misunderstanding with the father. The children then must do, as we all do when our love is not reciprocated, try and pretend we don't love, or, technically, repress the emotion into the unconscious. And there it may remain indefinitely.

Meanwhile, the children feel a certain ill-will against the mother—are very jealous since she is in possession of the father.

But when Mr. Hilary dies, what a change ! Mrs. Hilary is left with nothing at all ; ill-adapted, ignorant, without any object in life—with nobody “ blinded by love ” to humour her intolerable imbecilities. The children are as they always were ; and though they have not their beloved father, at least their rival has not got him either. It is Mrs. Hilary that will be jealous now, of her family. That this is so, the author assures us again and again.

But what of the daughters themselves ? If the attachment continues they will tend (as we have seen in Chapter VIII) (1) to be unable to marry, through constant identification—in their unconscious—of the father (or rather the father-imago, the ghost-father) with the lover, and the consequent incest reaction. (2) To take up man's work ; (3) to form homosexual relationships as a substitute for the normal, of which they have been rendered incapable ; (4) if they marry, to marry a man like the Father and to behave rather as a daughter than a wife.

All this our author has shown us, with an unerring touch.

Neville, owing to her “ exceptionally sweet disposition,” has always been nearer than the others to achieving a sympathetic relationship with her mother, and so, presumably, avoiding the misunderstandings

with her father. Thus she is the least affected in her development by the family environment. She is able to marry (her husband is not too unlike the father, as far as we can judge; we see that he cannot altogether stand the attitude of his children in sex matters, e.g. Gerda does not tell him of Penelope's out-of-wedlock baby; he is also a literary man and gentle), and all goes well enough for twenty years. Then the interest in the upbringing of the children gone, she becomes discontented, wants to "live her own life," and worries about what will happen if her husband dies. Clear distortion here; there is no reason to suppose that he will die before her, at least for many years to come. In fact she must, to some extent, be *wishing him dead in order to live her own life*. What she means by "live her own life," she does not herself clearly know. We, however, do; we know it means regulate her life by her own disposition and reason, and not for ever by this absurd father attachment. Her husband and the "father-imago," objective reality and psychological, are in her mind confused. Here is the second element composing the irrational fear that her husband should die; he is thought of as the father whose death, and the consequent loneliness, the loving daughter really does fear, and at the same time dimly envisage as the beginning of her own independent, individual life. Thus, too, she has never been able wholly to identify herself with her husband's thoughts and works—of this they are both vaguely aware, and a little regretful. While the marriage is much nearer a true marriage, a communion of souls, than Mr. and Mrs. Hilary's, it is not so altogether.

Pamela takes one of the other alternatives—work and a homosexual friendship (with a lady whom she characteristically calls Frank—a man's name) and thus

achieves a reasonable degree of contentedness. Others, however, are a little scornful (Mrs. Hilary "thought them very silly, these close friendships between women. They prevented marriage"), and Pamela herself knows that it is, at the best, a poor substitute (to Neville, the mother: "There's nothing exciting about my life. Most people would prefer yours").

Nan takes a third course and lives the life of a man—journalistic and literary. She has always around her married men, whom she keeps, however, just at a safe distance. No doubt the preference for married men is on account of her fear of physical sexuality (because of the incest-barrier; all lovers are confused with the father); it is safer. They cannot propose in the legitimate way, and her moral sense will protect her against the other. She finds life increasingly unsatisfactory and at last reconciles herself to the idea of "allowing Barry to propose to her."¹ She contrives, however, to put the event off so long that, when she at length is ready to allow it, it is already too late and Barry has fallen in love with her niece.

She then goes off to Rome, still in the company of a married man, still "living dangerously"—as we are told she loved to—still unable to decide whether to be really his mistress or not. And what makes her decide to become so, finally—of all curious reasons for a highly intelligent, cynical woman of the world? The desire to spite her mother, to shock her mother's

¹ One cannot help remarking here upon the intolerable self-centredness of such an attitude towards the man who is offering her the greatest compliment which man can offer woman. And to let him know he may propose she looks at him "allowingly, invitingly . . . seductively." To my (no doubt old-fashioned) mind, "seductively" in this connection has an unpleasant sound, implying that sex relationship, even in marriage, has something sinful about it.

prejudices in sex matters, "doubtless in the same spirit as she had thrown her shoes at Mrs. Hilary thirty years ago," i.e. at the age of three, the first act of conscious "naughtiness" that her mother had observed. Those who have read a few of the published child analyses will be at no loss to interpret this action. It meant: "You've been deceiving me, you're not truthful in sex matters, you're pretending to be what you're not, and you're trying to make me like yourself—and I won't, so there!" Thirty years later comes the sequel, and the same hopeless attempt at reconciliation, which is impossible because of Mrs. Hilary's prejudices and selfishness.

How did Mrs. Hilary come to be as she is? We are not given sufficient evidence to show.

After considering the case of her mother and two aunts we cannot avoid drawing the conclusion that Gerda's objection to marriage arises from the unconscious mind rather than from Bolshevik theories. Since she knows that Barry will not take her as mistress, the real effect of her action is simply to give her a little longer to accustom herself to the idea of intimate relations with a man. Her parent's marriage, while infinitely more satisfactory than her grandparent's, is not perfect; the curse passes on, in a very modified form, to her also. She must have a little time to overcome her own repugnance to intimate relations with a man, which arises from a faint incest-barrier. She achieves her purpose by means of "logical" objections, fashionable among her friends; had she lived seventy years earlier she would probably have made use of the ideas, then fashionable, concerning the fragility of women—fainted a few times, and so gained the few weeks' grace. The motives remain the same, but the rationalizations change with the intellectual fashions. And the kiss of the lover is still the best

charm to break the spell with which the bad fairy sends the Princess to sleep.

Now where did our author, who is, consciously, so wittily contemptuous of the importance of sex and of the Œdipus-complex,¹ gain the knowledge to depict for us, so skilfully, this very problem?

Or perhaps she would not admit that love and jealousy, dissatisfaction with marriage, two girls living permanently together, and another girl becoming a married man's mistress, have any sexual significance?

“ It's very odd,” said Mrs. Hilary, “ when I've never even thought about things like that.”

“ Your Unconscious,” said Mr. Cradock firmly, “ has thought the more. The more your Unconscious is obsessed with a thing, the less your conscious self thinks of it. It is shy of the subject, for that very reason.” And if the subject were to be forced upon its attention by these horrid Freudians, I suppose it might become a little spiteful.

¹ Freud says: “ From the time of puberty onwards the human individual must devote himself to the great task of *freeing himself from the parents*; and only after this detachment is accomplished can he cease to be a child and so become a member of the social community. For a son the task consists in releasing his libidinal desires from the mother, in order to employ them in the quest of an external love-object in reality; and in reconciling himself with his father if he has remained antagonistic to him, or in freeing himself from his domination if, in the reaction to the infantile revolt, he has lapsed into subservience to him. These tasks are laid down for every man; it is noteworthy how seldom they are solved in a manner psychologically as well as socially satisfactory. In neurotics, however, this detachment from the parents is not accomplished at all; the son remains all his life in subjection to his father, and incapable of transferring the libido to a new sexual object. In the reversed relationship the daughter's fate may be the same. In this sense the Œdipus-complex is justifiably regarded as the kernel of the neuroses.”

APPENDIX II

NOTE ON THE USE OF THE WORD "LIBIDO."

LIBIDO is described by Freud as analogous in every way to hunger, and defined as the force by which the sex-instinct achieves expression. In this book we have used the term "sex-libido" for this sense, and the word "libido" for the force by which the totality of the instincts achieves expression. That a distinction must be drawn between the sex-libido on the one hand and all the remaining libido (the ego-libido) on the other, is shown by two facts—(1) that the sex-libido evolves in the individual in a different way to the ego-libido (Chapter X); (2) that the sex-instinct seems to concern itself, fundamentally, and when disentangled from all its contradictory wanderings, with the perpetuation of the species, while the other instincts all concern themselves (though often, like the sex-instinct, defeating their own purpose) primarily with the perfection of the individual, and are therefore called the ego-instincts.

Yet it seems impossible to draw a hard and fast line between the force by which the sex-instinct is achieving expression and the forces by which the ego-instincts are achieving expression. We can observe cases where practically all the libido of an individual is directly concerned with sexuality, and other cases where it has been almost all transferred to the ego-instincts.

I would like to suggest that in a freely developed individual, i.e. an individual that has always been able

to find the environment exactly suited to him or her, the libido would be distributed in certain definite proportions, viz. so much libido attached to the sex-instinct, so much to the art-instinct, so much to the acquisitive instinct, etc. The libido is, however, exceedingly adaptable and can be transferred, *almost, but not quite, entirely*, from one instinct to another.

We shall only consider this displacement of libido morbid when the sex-instinct is so overcharged with ego-libido taken from the ego-instincts, or so undercharged by transfer of sex-libido on to ego-instincts, that the individual concerned is unable to marry happily (other circumstances permitting) and establish happy married relations.

The individual may, of course, also become morbid, psychologically, from a misdirection of the sex-libido; quite apart from any overcharging or undercharging.

NOTE ON THE USE OF THE WORD "MYTH."

By the word "myth" we mean the story of divine, heroic, miraculous, mysterious, or awe-inspiring events the details of which are inconsistent with the teachings of Science. That the modern European tends to despise a myth just because it is a myth, instead of thinking which are the Noble Myths and honouring them, and discarding the Ignoble Myths, arises largely from the age-long propaganda of the various Christian Churches against all other religions and against one another, from the pseudo-scientific materialism of the age, and from the accompanying decay of the mythopolic (myth-making) faculty; from all of which evils it is to be hoped that we shall be shortly delivered.

APPENDIX III

THE conclusions arrived at in the following essay were formed by me long before I had the slightest knowledge of psycho-analysis. Therefore, I was left in the position of claiming that by this myth of the Holy Ghost was intended to be conveyed an interesting psychological theory and a sort of prophecy of the coming of the Voltairean and Darwinian Age of Unbelief. How men who were in some respects so obviously ignorant and superstitious as the authors of the Gospels and of the Acts of the Apostles could have had such insight psychologically, and, if so, why they should have concealed their theories in the form of a myth, was a complete mystery to me. But with the knowledge that man has an unconscious mind, in some respects wiser than his conscious mind, the difficulty vanishes. The men may really have been "ignorant fishermen," and really "inspired." The myths of all religions arise from the unconscious, and are often marred by the interference of the prejudices of the conscious. These prejudices arise from the limited nature of general education. When a myth is believed as historical fact it becomes dangerous.

From the point of view of psycho-analysis, we may summarize the following essay thus: In European history we find three analogous periods and only three, which are characterized by a universal outpouring of libido in a certain direction: (1) towards the creation of beliefs; (2) towards the creation of works of art;

(3) towards the objective investigation of material nature. Farther, that each individual passes through three stages, analogous to these three racial periods: (1) where he is content to accept life, and live it, unquestioningly; (2) where he demands and creates for himself an explanatory symbolism which he, at that period, accepts as an objective reality; (3) where he interprets the symbol as a symbol and rejects all that is inconsistent with his reason—the final stage being pictured in the Ascension story; that is the transference of the mythus from the region of earth (material fact) to the region of heaven (spiritual imagination).

THE HOLY GHOST NOT THE SPEAKER OF COMFORTABLE WORDS TO THE COMFORTABLE CLASSES

“Thus man forgot that All deities reside in the human breast.”—WILLIAM BLAKE (1758–1827), *The Marriage of Heaven and Hell*.

“We consider bibles and religions divine—I do not say
they are not divine,
I say they have all grown out of you, and may
grow out of you still,
It is not they who give the life, it is you who give
the life,
Leaves are not more shed from the trees, or trees
from the earth,
Than they are shed out of you.”

WALT WHITMAN, *A Song for Occupations*.

“The more I study religions, the more I am convinced that man never worshipped anything but himself.”—SIR RICHARD F. BURTON, K.C.M.G.

Some years ago I had just returned from a few weeks' wandering in Northern Italy, and I stopped to rest at a little village in the foothills of the Alps, some ten miles from Nice. There was nothing much to do but walk, and talk with the few friends in whose house I was staying; and one day I sat down with pen and paper to try and place in order the teeming thoughts which had been inspired by the sight of some dozen enchanting cities of Italy set against the background of a good deal of discursive reading about Lorenzo the Magnificent and other heroes of the Italian Renaissance.

As I thought over all that I had seen and read, it seemed to me that the dominating trait of that age was its devotion to Art. Kings, Princes, Prelates, Merchants, and people, all, were either themselves artists, or assiduous and emulous patrons of the arts. It was as if, everywhere, some stirring spirit had breathed upon the people, moving them to utter their deepest selves, their most spiritual longings, in the material forms of beautiful colours and shapes and sounds. For whatever it was that happened, happened more or less simultaneously throughout all the lands that were the inheritors of the civilization of the Roman Empire.

It is true that the epoch of the great Cathedral builders is considerably earlier; but we may consider the cathedrals (the joint work of hundreds of men, the architects generally unknown) as the expression of the soul of whole communities and nations, while the works of the Renaissance are of individuals; somewhat as a plant attains its general shape and leafage before bursting into flower.

Having thus given myself some sort of an idea of the psychological appearance of the Renaissance, I turned to look down the vista of history to see if there was any other event in the history of the human psyche

which was at all comparable, and it seemed to me that I found it in that process of religious synthesis, which culminated about the year 1 with the Birth of Christianity.

In the Mystery Religions we find men of different races and traditions all impelled to seek a similar expression of their beliefs; and in Christianity we find the perfected and refined form emerging with a triumphant and compelling power over the minds of men which in these infidel days astonishes us. We find, too, the same intense creative spirit given by mankind to religion, as in the Renaissance to Art. It may be urged that in Renaissance times the interest in religion is still intense, witness the institution of the Inquisition; but is not the interest shown in maintaining established dogmas something very different to that shown in *creating beliefs*—the exact difference, in fact, between the attitude of St. Paul before his conversion, destructive and deadening, and after his conversion, creative and vivifying?

And then it occurred to me that in the overwhelming devotion of the human spirit in the last one hundred and fifty years to the investigation of "facts," of "nature," of the material world, we had another comparable movement of the psyche. Whence it has come, we know not; but we may say that, now, no system of religious symbolism which ignores the teaching of Science has the slightest chance of general acceptance (this was not always so).

I was now getting far indeed from my original theme; but I was on my holiday, and I let my mind lead me whither it would.

And so I started speculating on the fact that I now had a Trinity (for I could find no further comparable movement); and I remembered from childhood vague traditions of the sanctity of the number 3; and I

began to try and recall what I had been taught of the Christian Trinity, and why God should be represented as differentiated into three Persons. God the Son, yes ; a portion of divinity subjected to time and space, for the redemption of man ; but God the Holy Ghost ? No : my eight years of school had given me no ideas at all as to that. So I thought I would try if I could work out any sort of analogy between the Christian Trinity and my newly found trinity of Religion, Art, and Science. I first made God the Father correspond with Religion, being the most remote in each case ; and considered that men in an early state of evolution might be considered " to live with God the Father " ; when they live with an unconscious faith, without any sort of intellectual beliefs or symbols, i.e. exactly as the animals, whom it would be perhaps unkind to call irreligious, though entirely without symbols or dogmas. This presumably was the primitive state of mankind ; or, speaking mathematically, the " limit " towards which mankind tends, psychologically, in the direction of the past. Of the remaining two, I could see nothing for Science ; but Art, the embodiment in matter (colour, shape, sound, etc.) of something spiritual or ideal (if it is anything more than photography) clearly corresponds, easily, with God the Son ; with the incarnation in matter, that is to say, of divinity. Thus mankind may be said " to live with God the Son " when they are no longer satisfied to live altogether as the animals, but *are* satisfied with a symbolical representation (more or less crude) suggesting some deeper reality lying behind the material world.

There was now left God the Holy Ghost and the Spirit of Science. These seemed so incongruous that I should have abandoned my project as hopelessly fanciful, but that my curiosity was now thoroughly aroused as to the motives of the makers of the Christian

mythology in differentiating a Trinity, and as to the precise meaning they attributed to the Holy Ghost.

So I fetched a Bible, and began to search. As far as I could find—I speak as an ignorant layman—apart from isolated references to the “Holy Spirit,” ill-defined and clearly varying with the ideas of the authors of different books, there appear to be only two passages in which information is given us as to the nature and coming of the Holy Ghost. To my astonishment, as I read, both fitted with almost mathematical exactness into the place left for them in my all but abandoned building; and “to live with the Holy Ghost” became for me the limit, psychologically speaking, towards which mankind tends in the direction of the future.

The first passage occurs towards the end of St. John’s Gospel: St. John xiv. 16, “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. 17. Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye shall know him; for he dwelleth with you, and shall be in you.

25. These things have I spoken unto you, being yet present with you.

26. But the Comforter which is the Holy Ghost, whom the Father will send in My Name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you.”

Christ has foretold his own departure for a time from the Faithful; but promises a Comforter who shall remain for ever; teaching them all things, and bringing all things to their remembrance.

That is: the faith in the symbol being withdrawn, they will receive a surer faith, based on knowledge. The word “Comforter” appears to mean “Advocate,”

the person who is called in to assist somebody to present his case unanswerably, and carrying conviction even to the antagonist.

The New Psychologists bring the conscious into harmony with the unconscious by teaching all things ("the Mysteries"); and by bringing all things to remembrance (Abreaction, etc.) disclosing hidden, and so "forgotten," motives of action.¹

St. John xv. 26. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me ;

xvi. 5. But now I go my way to him that sent me ; and none of you asketh me, Whither goest thou ?

6. But because I have said these things unto you, sorrow hath filled your heart.

7. Nevertheless I tell you the truth ; it is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you ; but if I depart I will send him unto you.

8. And when he is come, he will reprove the world of sin, and of righteousness and of judgement.

9. Of sin, because they believe not on me ;

10. Of righteousness, because I go to my Father, and ye see me no more ;

11. Of judgement, because the Prince of this world is judged.

12. I have yet many things to say unto you, but ye cannot bear them now.

13. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth ; for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak ; and he will show you things to come.

14. He shall glorify me ; for he shall receive of mine and shall show it unto you."

¹ Compare also Plato's view of learning as a species of remembering.

Unless the Faithful lose the symbol, they cannot receive the Comforter; therefore it is expedient that faith in the symbol should suffer temporary eclipse.

(xvi. 20. "Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. . . .")

When the Comforter cometh he will not speak of himself (unlike the Symbol, whose value is appreciated by meditation on the Symbol, and on the inner reality suggested thereby); but of "whatsoever he shall hear, that shall he speak," i.e. of what he shall hear and see and touch and apprehend by calculation, in fact, of *the material world*. "And he will show you things to come" (the Scientist foretells coming events). The other passage is the second chapter of the Acts of the Apostles, vers. 1-13.

ACTS OF THE APOSTLES, CHAP. II.

1. "And when the day of Pentecost was fully come, they were all with one accord in one place.

2. And suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5. And there were dwelling at Jerusalem Jews, devout men, out of every nation under Heaven.

6. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7. And they were all amazed and marvelled, saying

180 PSYCHO-ANALYSIS AND EVERYMAN

one to another, Behold, are not all these which speak Galileans ?

8. And how hear we, every man in our own tongue, wherein we were born ?

9. Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia,

10. Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11. Cretans and Arabians, we do hear them speak in our tongues the wonderful works of God.

12. And they were all amazed, and were in doubt, saying one to another, What meaneth this ?

13. Others mocking said, These men are full of new wine."

If we consider this passage with the objective eyes of a modern student of evidence, seeking to deduce the nature of the phenomenon from its specific characteristics, we note that we are told three different things as to the way in which it affected the bystanders.

1. Men of different nations believed that they heard them speaking in their own languages, i.e. they understood what was being said.

2. There was general surprise, as at some new thing.

3. Others said, mocking, These men are full of new wine.

Now if the Apostles had really suddenly started to speak foreign languages, hitherto unknown to them, it would not have been open to the sceptical to suggest that this was due to drunkenness ; for this is not one of the observed results of drinking new wine, or any other wine.

There is a passage in St. Luke v. 36-9, which may be quoted in this respect :

36. "And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

37. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38. But new wine must be put into new bottles; and both are preserved.

39. No man also having drunk old wine straightway desireth new: for he saith, The old is better."

Here new wine clearly means new doctrines, new ideas; which men accustomed to the old, and more matured, do not readily ("straightway") appreciate.

The men, then, "full of new wine" are men whose heads are turned with a new and exciting doctrine "understood," but unacceptable to, and therefore rejected by, those who believed in the old and established.

How, then, is it that the doctrine taught by the Holy Ghost is understood by men of every nation at once, without translation, unlike the doctrines of the Gospel? Because the Holy Ghost speaks "not of itself, but of what it hears," of the world of the senses. The processes of reason are international, as religion and art never were. The language of Science is equally intelligible to black and white, yellow and red.

Thus, too, we find an interpretation of the old problem of the precise nature of that "sin against the Holy Ghost" which is "unforgivable." To illustrate this, I do not think I can do better than quote a "visionary conversation" of the poet William Blake with Voltaire. Blake said, "I have had much discourse with Voltaire" (in vision, that is) "and he said to me, 'I blasphemed the Son of Man and it shall be forgiven

me, but my enemies blasphemed the Holy Ghost in me and it shall not be forgiven them.' " By this Blake, clearly, means that Voltaire in attacking Bible stories on "rationalist" grounds was attacking the whole theory on which Art rests, i.e. the claim that it has the right to represent ideas in a material form; corresponding to the claim of religion to represent divinity, a spiritual thing, as incarnate in flesh. But the people who would punish Voltaire (or Bishop Colenso or a public school boy) for pointing out scientific absurdities in Bible stories are denying the right of man's reasoning powers (corresponding in the Christian Trinity to the Holy Ghost) to be the ultimate authority in questions simply affecting material things. This, then, is "the unforgivable sin"; for the man who, in material matters, refuses to admit the evidence of the senses is clearly fit for nothing but the lunatic asylum. I believe that the Prophet Joachim of Flor in the twelfth century put forward similar doctrines, but I have not yet been able to find a full account of what he taught.

And now, looking back, after two years of study on very different matters, there seems to me to be much to be said for the, at first sight startling, view that the coming of the Holy Ghost is intended to represent an influx of Ideas upon which the Imaginative Reason may build; while the earlier ideas by which I was led to this happy conclusion seem still obscure and doubtful.

I would like to finish this paper by quoting Blake's completest and finest exposition of his conception of the Holy Ghost as an "Intellectual Fountain." It is from his *Jerusalem*:

"I give you the end of a golden string,
Only wind it into a ball,
It will lead you in at Heaven's gate,
Built in Jerusalem's wall.

“We are told to abstain from fleshly desires that we may lose no time from the work of the Lord. Every moment lost is a moment that cannot be redeemed; every pleasure that intermingles with the duty of our station is a folly unredeemable, and is planted like the seed of a wild flower among our wheat. All the tortures of repentance are tortures of self-reproach, on account of our leaving the Divine Harvest to the Enemy, the struggle of entanglement with incoherent roots. I know of no other Christianity and of no other Gospel than the liberty both of body and mind to exercise the Divine Arts of Imagination—Imagination, the real and Eternal World of which this Vegetable Universe is but a faint shadow, and in which we shall live in our Eternal or Imaginative Bodies, when these vegetable Mortal Bodies are no more. The Apostles knew of no other Gospel. What were all their spiritual gifts? What is the Divine Spirit? Is the Holy Ghost any other than an Intellectual Fountain? What is the harvest of the Gospel and its labours? What is that talent which it is a curse to hide? What are the treasures of Heaven which we are to lay up for ourselves? Are they any other than mental studies and performances? What are all the gifts of the Gospel? Are they not all mental gifts? Is not God a spirit who must be worshipped in spirit and in truth? And are not the gifts of the Spirit everything to man? O ye Religious, discountenance everyone among you who shall pretend to despise Art and Science! I call upon you in the name of Jesus. What is the life of Man but Art and Science? Is it meat and drink? Is not the Body more than raiment? What is Mortality but the things relating to the Body, which dies? What is Immortality but the things relating to the Spirit, which lives eternally? What is the Joy of Heaven but improvement in the things of the Spirit?

What are the Pains of Hell but Ignorance, Bodily Lust, Idleness, and devastation of things of the Spirit? Answer this to yourselves, and expel from among you those who pretend to despise the labours of Art and Science, which alone are the labours of the Gospel. Is not this plain and manifest to the thought? Can you think at all, and not pronounce heartily, that to labour in knowledge is to build up Jerusalem, and to despise knowledge is to despise Jerusalem and her Builders? And remember, He who despises and mocks a mental gift in another, calling it pride and selfishness and sin, mocks Jesus the giver of every mental gift, which always appears to the ignorance-loving hypocrite as sins; but that which is a sin in the sight of cruel Men, is not so in the sight of our kind God.

“Let every Christian, as much as in him lies, engage himself openly and publicly, before all the World, in some mental pursuit for the Building up of Jerusalem.”

BIBLIOGRAPHY

Origin and History of the Psycho-analytic Movement.

1. Studien über Hysterie, von Dr. J. Breuer und Prof. Dr. Sigm. Freud. Deuticke, Leipzig und Wien, 1916.

Partially translated in Selected Papers on Hysteria and Other Psycho-neuroses by S. Freud, No. 4, "Nervous and Mental Disease. Monograph Series," New York.

- *2. Über Psycho-analyse, Fünf Vorlesungen, von Prof. Dr. S. Freud. Fünfte Auflage. Deuticke, 1920.
3. Zur Geschichte der psycho-analytischen Bewegung (Sammlung kleiner Schriften zur Neurosenlehre), von Prof. Dr. Sigm. Freud. Vierte Folge. Internat. Psycho-analytischer Verlag, 1922.

General Theory.

- *4. Introductory Lectures on Psycho-analysis, by Sigm. Freud. London, George Allen & Unwin, Ltd. 1922.

Dream Interpretation.

5. The Interpretation of Dreams, by Sigm. Freud, transl. by A. A. Brill. London, George Allen & Unwin, Ltd., 1921.
- (Die Traumdeutung von Prof. Dr. Sigm. Freud, 6 Auflage. Deuticke, 1921.)

6. Die Sprache des Traumes, von Dr. W. Stekel, München, J. F. Bergmann, 1922.

Sexual Theory.

- *7. Drei Abhandlungen zur Sexualtheorie, von Prof. Dr. Sigm. Freud. Wien, Deuticke, 1915.

Child Analyses.

- *8. Analyse der Phobie eines 5 jährigen Knabens. Sammlung kleiner Schriften zur Neurosenlehre, von Prof. Dr. Sigm. Freud. Dritte Folge. 2 Auflage. Deuticke, 1921.

An excellent analysis of a four-year-old girl is contained in Jung's Analytical Psychology, No. 11 below.

Perversions.

9. Die Lehre von den Geschlechtsverirrungen, von Dr. J. Sadger. Deuticke, 1921.

Homosexuality.

(Collection of information ; not from psycho-analytic standpoint.)

10. Die Homosexualität, von Dr. Magnus Hirschfeld. Zweite Auflage. Louis Marcus Verlag. Berlin, 1920.

Jung.

- *11. Collected Papers on Analytical Psychology, by C. G. Jung, translated by Dr. C. E. Long. London, Baillière, Tindall & Cox, 1920.
12. The Psychology of the Unconscious (Libido Symbolism), by C. G. Jung, translated by B. M. Hinkle. London, Kegan Paul, Trench, Trübner & Co., 1921.

Adler.

13. Über den nervösen Charakter. 1922. 3 Auflage.
14. Praxis und Theorie der Individualpsychologie, 1920. München, J. F. Bergmann.

Practical Cases of Psycho-analytic Treatment.

- *15. Études de Psychanalyse (Collection d'Actualités Pédagogique), Charles Baudouin. Paris, Delachaux et Niestlé, 1922.
(English Translation by E. and C. Paul. London, George Allen & Unwin, Ltd., 1922.)

Relationship to the Parent.

- *16. Eine Kindheitserinnerung des Leonardo da Vinci. S. Freud.

Applications to General Psychology.

17. The New Psychology. A. G. Tansley. London, George Allen & Unwin, Ltd.

The following books of Freud are also published in English :

- *Delusion and Dream. (A novel by Jensen, and psycho-analytic commentary.) London, George Allen & Unwin, Ltd.

The Psycho-pathology of Everyday Life (Slips, etc.). Totem and Taboo.

Wit and its Relation to the Unconscious.

Beyond the Pleasure Principle.

Group Psychology and Analysis of the Ego.

The volumes marked with an asterisk are recommended for the general reader.

Science of Religion.

In addition to the standard works of orthodox exegesis, the following are particularly valuable :

- (a) The Works of Andrew Lang on Folk Lore.
- (b) The Works of Max Müller on Comparative Religion.
- (c) The Works of Jane Harrison on Greek Religion.
- (d) The Works of Sir J. G. Frazer, esp. *The Golden Bough*.
- (e) The Works of the French Modernist School, e.g. A. Loisy's *Les Mystères Païens et le Mystère Chrétien*.
- (f) Freud's *Totem and Taboo*, and other psycho-analytic investigations of religious myths.
- (g) Fustel de Coulange's *La Cité Antique*.
- (h) E. Carpenter, *Pagan and Christian Creeds*.

INDEX

Adler, Alfred, 128, 129
 Affects, definition of term,
 21
 Alcock, Dr., 57
 Animals, attitude of children
 towards, 102
 Anus, pleasure in connection
 with, 68, 77
 Apeman, 85
 Aryan religion, 142
 Athene, how born, 77
 Auto-erotic period, 65
 Auto-suggestion, 89

 Barrie, Sir James, 49
 Beaverbrook, Lord, 141
 Bible, 143
 quoted, 121, 177-182
 Blake, William, 173, 181, 182
 Burton, Sir Richard, quoted,
 173

 Cæsar, Julius, 85
 Censorship, 36, 40, 47, 137
 Christ, 139, 140-151
 Chronos, 84
 Church, 86, 139
 Clergy, 92, 93, 98
 Colenso, Bishop, 182
 Complex—
 anal-erotic, 77
 castration, 79, 88, 99
 defined, 43, 160
 Elektra, 160

Complex (*continued*)—
 Œdipus, 81-91, 160, 169
 Peter Pan, 49
 Ugly Duckling, 59
 Conscious mind, 36-40, 137
 Coprophilia, 77
 Coriolanus, 79
 Coué, M., 138
 Criminal Law, 113, 116, 155

Daily Mail, 14
 "Dangerous Ages," 120, 157-
 169
 Douglas, Norman, 145
 Dreams, 31-61
 censorship, 31, 137
 condensation, 40
 distortion, 36
 manifest and latent content,
 41
 wish fulfilment in, 40

 Erotogenic zones, 68
 Eve and Adam, 8, 60
 the apple, 41
 Extraversion, 127

 Father, fear of, 74, 77, 84, 142
 Fido, death of, impresses child,
 67
 Fixation, 82
 Francis of Assisi, St., 103
 Frederick the Great of Prussia,
 83

190 PSYCHO-ANALYSIS AND EVERYMAN

- Freud, 8, 13, 15, 17, 18, 66,
120-124, 152, 153, 159
Friendship, 70
- Games, in public schools, 112
Gargantua, how born, 77
Ghost, Holy, 173-184
God, 65, 141-150
Greek thought, 116
- Hermann, dream of, 40
Hermaphrodites, 130
Hirschfeld, Dr. Magnus, 118
Homosexuality, 57, 61, 94,
101-119, 167
dream symbols of, 61
- Incest, 82-85
barrier, 89, 165, 167
Independence, economic, im-
portance of, 155
Introversion, 104, 127, 154
- Jesus, 7, 145
Jewish mind, 16
Jung, 24, 121, 125-128
- Left-handedness, 58
Legislators, would-be, un-
psychological, 117
Libido, 23-26, 48, 73, 148,
170-171
"Link" case, 97
Locke, quoted, 34
Love, 136, 170
characteristics of, 81
Love-object, 69, 70, 91
Lyll, Sir Alfred, 145
- Macaulay, Rose, 157
Man, 130-135
Mary Rose, 49
Masochism, 78, 133
Masturbation, 79, 98-100
- Max Müller, quoted, 34
Menstruation, 69
Michael, Archangel, 60
Michelangelo, 88, 101, 107
Middle Ages, regard over-
eating as a sin, 112
Misogyny, 78
Mithraism, 147
- Narcissism, 100, 161
Nero, 149
- Œdipus, 87
- Pan, Greek god, 50
Pan, Peter, 49
Passion, 135
Paul, St., 7, 144
Penis, 78
Perversion, 78, 92-100, 154
Philip II of Spain, 83
Plato, 7, 85, 116, 170
Polymorph-perverse, 69
Pontiff, 139
Pornography, incorrect use of
word, 92
Prostitutes, 97, 133
Proteus, 19
Prudery, cruelty of, 69
Puberty, 69
- Rationalization, 75
Regression, 104-107
Relatives, 91
Renaissance, 7, 174, 175
Resistance, 20
Royalty, 82
Rumour about Russians, 42
- Sadism, 78, 133
Sallust, quoted, 24
Santayana, quoted, 49
Schools, too barrack like,
111

- Schoolmasters—
 and flogging, 78
 duty of, 93
 eccentricities of, 106
 theory of boy's sexual life,
 108
 untrained in psychology or
 hygiene, 70
Sexual, meaning of word, 118
Sexual act, 77, 79, 94
Shakespeare, 79, 101
 quoted, 105
Sleeping Beauty, 50
Slips, 27
Socrates, 101
Stable boy, sex instruction not
 to be left to, 69
Stoics, high morality of, 151
Sublimation, 104, 105
Sunday School, 151
Syphilis, 70
Theophagy, 147
Tiger, 74
Tomboy, 79
Transference, 21, 36
Truth, meaning of, in science,
 35
Unconscious, 17, 19, 29, 137,
 169, 172
Uranian, Urlinde, Urning, 118
Vinci, Leonardo da, 107
Voltaire, 172, 181
Volumnia, 79
Whitman, Walt, quoted, 113,
 173
Wife, as mother-substitute, 89
Wissenschaftlich Humanitares
 Komitee, 117
Woman, 130-135

PRINTED IN GREAT BRITAIN
BY UNWIN BROTHERS, LIMITED
PRINTERS, LONDON AND WOKING

